THE
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ART. I. *The Plays of Philip Massinger*, with Notes critical and explanatory, by William Gifford, Esq. 8vo. 4 Vols. 2l. 8s. Nicol, &c.

IT is with considerable satisfaction that we receive a new edition of the plays of a great dramatic Poet, who was the cotemporary of Shakspeare, of Jonson, of Beaumont, and of Fletcher; and with whom his own name may be joined as giving lustre to the times in which they lived. Yet never within our memory, scarcely more than at the present moment, have the compositions of this writer been so generally known as their merit has deserved; although neither their phraseology will appear uncouth or obsolete, nor their humour be disrelished, while the plays of Shakspeare are studied and esteemed. They possess similar characteristics of the age which gave them birth, and are distinguished by kindred genius: but it must at the same time be remarked that they often offend equally, or in a greater degree, against the laws of probability in their incidents and the rules of decorum in their language. They must be admired for the invention, for the poetry, for the knowlege of mankind, for the powers of satire, of ridicule, and of wit which they discover, and even for the moral which they are designed to inculcate: but the alloy of indecency is so great that they can never be indiscriminately recommended, nor be read in a circle in which the modesty of youth or the delicacy of sex should be held sacred. The dramatists might find an apology for their licentiousness in the grossness of their days: but if we are not now in reality more virtuous, we are at least more refined.

Of Massinger's life, but little seems to be known. He was born in the year 1584 at Salisbury, or, as it is conjectured, at Wilton, the seat of the Earl of Pembroke, in whose service his father lived, and where he himself appears to have received his early instruction. His education was liberal; and in his eighteenth year, he was sent to the University of Oxford, where he be-

came a Commoner of St. Alban's Hall. We find him afterward obliged 'by his necessities, and perhaps by the peculiar bent of his talents, to dedicate himself to the service of the Stage;' and here we are sorry to see him struggling with difficulties, in common with others whose subsistence depended on the emoluments to be derived from dramatic writings. He died on the 17th of March, 1640.

'He went to bed in good health, says Langbaine, and was found dead in the morning in his own house on the Bankside. He was buried in the churchyard of St. Saviour's, and the comedians paid the last sad duty to his name, by attending him to the grave.

'It does not appear, from the strictest search, that a stone, or inscription of any kind, marked the place where his dust was deposited: even the memorial of his mortality is given with a pathetick brevity, which accords but too well with the obscure and humble passages of his life: "March 20, 1639-40, buried Philip Massinger, A STRANGER"! No flowers were flung into his grave, no elegies "soothed his hovering spirit," and of all the admirers of his talents and his worth, none but Sir Astone Cockayne dedicated a line to his memory. It would be an abuse of language to honour any composition of Sir Aston with the name of poetry, but the steadiness of his regard for Massinger may be justly praised. In that collection of doggrel rhymes, which I have already mentioned, (p. xiii.) there is "an epitaph on Mr. John Fletcher, and Mr. Philip Massinger, who lie both buried in one grave in St. Mary Overy's church, in Southwark:

"In the same grave was Fletcher buried, here
Lies the stage poet, Philip Massinger;
Plays they did write together, were great friends,
And now one grave includes them in their ends.
To whom on earth nothing could part, beneath
Here in their fame they lie, in spight of death."

The number of Massinger's plays which are known to be extant, and which are printed in the present collection, is eighteen: but one of these, *The Parliament of Love*, now first committed to the press, is in an imperfect state. Several others, by some strange negligence, were destroyed 'among the manuscript plays, collected with such care by Mr. Warburton (Somerset Herald) and applied with such perseverance by his cook to the covering of his pies.' Concerning this piece of destruction, Mr. Gifford shall speak for himself. The number of these plays, said to be written by Massinger alone, was not less than twelve, but probably two of them did not belong to him.

'Their titles, as given by Mr. Warburton, are—*Minerva's Sacrifice. The Forced Lady. Antonio and Valia. The Woman's Plot. The Tyrant. Philenzo and Hippolita. The Judge. Fast and Welcome.*

ome. Believe as you List. The Honour of Women. The Noble Choice. And, *The Parliament of Love.* When it is added that, together with these, forty other manuscript plays of various authors were destroyed, it will readily be allowed that English literature has seldom sustained a greater loss than by the strange conduct of Mr. Warburton, who becoming the master of treasures which ages may not reproduce, *lodges them*, as he says, *in the hands of an ignorant servant*, and when, after a lapse of years, he condescends to revisit his hoards, finds that they have been burnt from an economical wish to save him the charges of more valuable brown paper! It is time to bring on shore the book hunting passenger* in Locher's *Navis Stultifera*, and exchange him for one more suitable to the rest of the cargo.

'Tardy, however, as Mr. Warburton was, it appears that he came in time to preserve three dramas from the general wreck; *The Second Maid's Tragedy. The Bugbears.* And *The Queen of Corsica.*

'These, it is said, are now in the library of the marquis of Lansdowne, where they will probably remain in safety till moths, or damps, or fires mingle their "forgotten dust" with that of their late companions.

'When it is considered at how trifling an expense a manuscript play may be placed beyond the reach of accident, the witholding it from the press will be allowed to prove a strange indifference to the ancient literature of the country. The fact however seems to be, that these treasures are made subservient to the gratification of a spurious rage for notoriety: it is not that any benefit may accrue from them either to the proprietors or others, that manuscripts are now hoarded, but that A or B may be celebrated for possessing what no other letter of the alphabet can hope to acquire.

'Nor is this all. The hateful passion of literary avarice (a compound of vanity and envy) is becoming epidemick, and branching out in every direction. It has many of the worst symptoms of that madness which once raged among the Dutch for the possession of tulips:—here, as well as in Holland, an artificial rarity is first created, and then made a plea for extortion, or a ground for low-minded and selfish exultation. I speak not of works never intended for sale, and of which, therefore, the owner may print as few or as many as his feelings will allow, but of those which are ostensibly designed for the publick, and which, notwithstanding, prove the editors to labour under this odious disease. Here, an old manuscript is brought forward, and after a few copies are printed, the press is broken up, that there may be a pretence for selling them at a price which none but a collector can reach: there, explanatory plates are engraved for a work of general use, and, as soon as twenty or thirty impressions are taken off, destroyed with gratuitous malice, (for it deserves no other name,) that there may be a mad competition for the favoured copies! To conclude, for this is no pleasant subject, books are purchased now

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* *Spem quoque nec parvam collecta volumina præbent*
Calleo nec verbum, nec libri sentio mentem,
Attamen in MAGNO per me servantur HONORE.

at extravagant rates, not because they are good, but because they are scarce, so that a fire or an enterprising trunk-maker that should take off nearly the whole of a worthless work, would instantly render the small remainder invaluable.'

Of the previous editions of Massinger's plays, Mr. Gifford speaks in terms of reprehension bordering on contempt. The first of these was by Coxeter, or rather one published from Coxeter's papers by a bookseller of the name of Dell; and in which, we are told, 'Massinger appeared to less advantage than in the old copies.' A second edition was given by Mr. Thomas Davies: but, on the authority of Mr. Waldron, of Drury-lane Theatre, this is said to be only that of Dell with a new title page. The last labourer in this work was Mr. Monck Mason, and 'his edition is infinitely worse than Coxeter's.'—Alas, poor Massinger!

'The genuine merits of the Poet, however, were strong enough to overcome these wretched remoras. The impression was become scarce, and though never worth the paper on which it was printed, sold at an extravagant price, when a new edition was proposed to me by Mr. Evans of Pall-Mall. Massinger was a favourite; and I had frequently lamented, with many others, that he had fallen into such hands. I saw, without the assistance of the old copies, that his metre was disregarded, that his sense was disjointed and broken, that his dialogue was imperfect, and that he was encumbered with explanatory trash which would disgrace the pages of a sixpenny magazine; and in the hope of remedying these, and enabling the Author to take his place on the same shelf, I will not say with Shakspeare, but with Jonson, Beaumont, and his associate Fletcher, I readily undertook the labour.

'My first care was to look round for the old editions. To collect these is not at all times possible, and, in every case, is a work of trouble and expense; but the kindness of individuals supplied me with all that I wanted. Octavius Gilchrist, a gentleman of Stamford, no sooner heard of my design, than he obligingly sent me all the copies which he possessed; the Rev. P. Bayles of Colchester (only known to me by this act of kindness) presented me with a small but choice selection; and Mr. Malone, with a liberality which I shall ever remember with gratitude and delight, furnished me, unsolicited, with his invaluable collection, among which I found all the first editions: these, with such as I could procure in the course of a few months from the booksellers, in addition to the copies in the Museum, and in the rich collection of His Majesty, which I consulted from time to time, form the basis of the present work.'

With these aids, Mr. Gifford undertook the business of collation; and we are informed that 'every play has undergone, at least, five close examinations with the original text. On this strictness of revision rests the great distinction of this edition from the preceding ones, from which it will be found to vary

vary in an infinite number of places: indeed, accuracy, as Mr. M. Mason says, is all the merit to which it pretends; and though I would not provoke, yet I see no reason to deprecate the consequences of the severest scrutiny.'

With respect to the notes in this edition, it is observed that

'Those who are accustomed to the crowded pages of our modern editors, will probably be somewhat startled at the comparative nakedness of this. If this be an errour, it is a voluntary one. I never could conceive why the readers of our old dramatists should be suspected of labouring under a greater degree of ignorance than those of any other class of writers; yet, from the trite and insignificant materials amassed for their information, it is evident that a persuasion of this nature is uncommonly prevalent. Customs which are universal, and expressions "familiar as household words" in every mouth, are illustrated, that is to say, overlaid, by an immensity of parallel passages, with just as much wisdom and reach of thought as would be evinced by him who, to explain any simple word in this line, should empty upon the reader all the examples to be found under it in Johnson's Dictionary!'—

'I have proceeded on a different plan. Passages that only exercise the memory, by suggesting similar thoughts and expressions in other writers, are, if somewhat obvious, generally left to the reader's own discovery. Uncommon and obsolete words are briefly explained, and, where the phraseology was doubtful or obscure, it is illustrated and confirmed by quotations from contemporary authors. In this part of the work, no abuse has been attempted of the reader's patience: the most positive that could be found are given, and a scrupulous attention is every where paid to brevity; as it has been always my persuasion,

"That where one's proofs are aptly chosen,
Four are as valid as four dozen."

'I do not know whether it may be proper to add here, that the freedoms of the Author (of which, as none can be more sensible than myself so none can more lament them) have obtained little of my solicitude: those, therefore, who examine the notes with a prurient eye, will find no gratification of their licentiousness. I have called in no Amner to drivel out gratuitous obscenities in uncouth language;* no Collins (whose name should be devoted to lasting infamy) to ransack the annals of a brothel for secrets "better hid;"† where I wished not

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'* *In uncouth language*;] It is singular that Mr. Steevens, who was so well acquainted with the words of our ancient writers, should be so ignorant of their style. The language which he has put into the mouth of Amner is a barbarous jumble of different ages, that never had, and never could have, a prototype.

'† One book which (not being, perhaps, among the archives so carefully explored for the benefit of the youthful readers of Shakspeare) seems to have escaped the notice of Mr. Collins, may yet be

not to detain the reader, I have been silent, and instead of aspiring to the fame of a licentious commentator, sought only for the quiet approbation with which the father or the husband may reward the faithful editor.'

Having selected these preliminary observations from Mr. Gifford's Introduction, which abounds not less with acuteness of remark than with asperity of censure, we shall proceed to inquire concerning the success which has attended his own endeavours to illustrate his author; and here our attention is naturally directed to such of his notes as tend, at the same time, to throw light on similar passages in our inimitable bard Shakspeare.

In the Virgin-Martyr, Act. 3. Sc. 3. we have this note:

'——*before that* peevish *lady*
Had to do with you,] *Peevish is foolish*; thus, in *the Merry Wives of Windsor*, Mrs. Quickly says of her fellow-servant, "His worst fault is, that he is given to prayer; he is something *peevish* that way." Mr. Malone thinks this to be one of dame Quickly's blunders, and that she means to say *precise*: but I believe he is mistaken. In *Hycke Scorner*, the word is used in the very sense here given:

"For an I sholde do after your scole
To learn to pater to make me *pewysse*."

Again in *God's Revenge against Adultery*; "Albemare kept a manfool of some forty years old in his house, who indeed was so naturally *peevish*, as not Milan, hardly Italy, could match him for simplicity."

After this, we were rather surprised to find the following observation on a passage in which the word seems to be used in the same sense. Sir Giles Over-reach is reproving his daughter for wishing to delay her marriage:

"He tells you true! 'tis the fashion, on my knowlege:
Yet the good lord, to please your peevishness,
Must put it off, forsooth."

New Way to pay old Debts. Act 4. 3,

'*Yet the good lord, to please* your peevishness,] i. e. you, his daughter, to whom he gives the title. I have sometimes thought that this mode of expression, which is more common than cursory readers, perhaps, imagine, is not sufficiently attended to by the commentators. Many difficulties would vanish if these appellations were duly noticed, and applied.'

In *The Unnatural Combat*, Act 2. Sc. 1. we read

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safely commended to his future researches, as not unlikely to reward his pains. He will find in it, among many other things equally valuable, that, "*The knowledge of wickedness is not wisdom*, neither, at any time, the counsel of sinners prudence." *Eccles*. xix. 22.'

'*I*

' *It adds to my calamity, that I have*

' Discourse *and reason.*] It is very difficult to determine the precise meaning which our ancestors gave to *discourse*; or to distinguish the line which separated it from *reason*. Perhaps, it indicated a *more rapid* deduction of consequences from premises, than was supposed to be effected by reason:—but I speak with hesitation. The acute Glanville says, "the act of the mind which connects propositions, and deduceth conclusions from them, the schools call *discourse*, and we shall not miscal it, if we name it *reason.*" Whatever be the sense, it frequently appears in our old writers, by whom it is usually coupled with *reason* or *judgment*, which last should seem to be the more proper word. Thus in *the City Madam:*

——————— "Such as want
Discourse and *judgment*, and through weakness fall,
May merit men's compassion."

Again, in *the Coxcomb:*

"Why should a man that has *discourse* and *reason*,
And knows how near he loses in all these things,
Covet to have his wishes satisfied?"

The reader remembers the exclamation of Hamlet,

"Oh heaven! a beast that wants discourse *of* reason," &c.

"This," says Warburton, who contrived to blunder with more ingenuity than usually falls to the lot of a commentator, "is finely expressed, and with a philosophical exactness! Beasts want not *reason*," (this is a new discovery) "but the *discourse of reason*: i. e. the regular inferring one thing from another by the assistance of universals"! Discourse *of* reason is so poor and perplexed a phrase, that, without regard for the "philosophical exactness" of Shakspeare, I should dismiss it at once, for what I believe to be his genuine language:

"O heaven! a beast that wants discourse *and* reason," &c.

Perhaps *discourse* is thus commonly connected with *reason*, as forming together the barrier by which man is separated from all other animals.

In *The Bondsman*, Act I. Sc. 3.

' *While you*——cry aim!

' *Like idle lookers on,*] Coxeter, who seems not to have understood the expression, gave the incorrect reading of the second quarto, *cry, Ay me!* which, after all, was nothing more than an accidental disjunction of the last word (*ayme*) at the press. Mr. M. Mason follows him in the text, but observes, in a note, that we should read *cry aim*. There is no doubt of it; and so it is distinctly given in the first and best copy. The expression is so common in the writers of Massinger's time, and, indeed, in Massinger himself, that it is difficult to say how it could ever be misunderstood. The phrase, as Warburton observes, *Merry Wives of Windsor*, Act II. sc. iii. was taken from archery: "When any one had challenged another to shoot at the butts, the standers-by used to say one to the other, *Cry aim*, i. e. accept the challenge." Steevens rejects this explanation, which, in fact, has neither truth nor probability to recommend it; and adds: "It seems to have been the office of the *aim-cryer*, to give notice to

the *archer* when he was within a proper distance of his mark," &c. Here this acute critick has fallen with the rest of the commentators, into an errour. *Aim!* for so it should be printed and not *cry aim*, was always addressed to the person about to shoot: it was an hortatory exclamation of the bystanders, or as Massinger has it, of the *idle lookers on*, intended for his encouragement. But the mistake of Steevens arises from his confounding cry *aim!* with *give aim*. To cry *aim!* as I have already observed, was to ENCOURAGE; to *give aim*, was to DIRECT, and in these distinct and appropriate senses the words perpetually occur. There was no such office as *aim cryer*, as asserted above; the business of encouragement being abandoned to such of the spectators as chose to interfere: to that of *direction*, indeed, there was a special person appointed. Those who cried *aim!* stood by the archers; he who *gave it*, was stationed near the butts, and pointed out after every discharge, how wide, or how short the arrow fell of the mark. An example or two will make all this clear:

"It ill becomes this presence to cry *aim!*
To these ill-tuned repetitions." *King John.*

i. e. to encourage.

"Before his face plotting his own abuse,
To which himself *gives aim:*
While the broad arrow with the forked head,
Misses his brows but narrowly" *A Mad World my Masters.*

i. e. directs.

"Now to be patient——were to play the pander
To the viceroy's base embraces, and cry *aim!*
While he by force," &c. *The Renegade.*

i. e. encourage them.

"This way I toil in vain, and *give* but *aim*
To infamy and ruin; he will fall,
My blessing cannot stay him." *The Roaring Girl.*

i. e. direct them.

"—Standyng rather in his window to—cry *aime!* than help-yng any waye to part the fraye." Fenton's *Tragical Discourses*. i. e. to encourage

"I myself *gave aim* thus,—Wide, four bows! short, three and a half." Middleton's *Spanish Gypsie*.

i. e. directed

'I should apologize for the length of this note, were it not that I flatter myself the distinct and appropriate meaning of these two phrases is ascertained in it, and finally established.'

Again, in the same scene—

——— ——— *Let me wear*
'*Your colours, lady; and though* youthful heats,
That look no further than your outward form,
Are long since buried in me, *while I live,*

'*I am* &c.] This is evidently copied from that much contested speech of Othello, Act I. sc. iii: "I therefore beg it not," &c. as is the following passage, in *the Fair Maid of the Inn:*

"Shall

"Shall we take our fortune? and while our cold fathers,
In whom long since their *youthful heats were dead*,
Talk much of Mars, serve under Venus' ensigns,
And seek a mistress?"

And as this shows how Shakspeare's contemporaries understood the lines, it should, I think, with us, be decisive of their meaning. The old reading, with the alteration of one letter by Johnson, stands thus:

"——— ——— I therefore beg it not
To please the palate of my appetite;
Nor to comply with heat, the young affects
In me defunct, and proper satisfaction," &c.

'The admirers of Shakspeare cannot but recollect with dismay, the prodigious mass of conjectural criticism which Steevens has accumulated on this passage, as well as the melancholy presage with which it terminates; that, after all, "it will probably prove a lasting source of doubt and controversy." I confess I see little occasion for either; nor can I well conceive why, after the rational and unforced explanation of Johnson, the worthless reveries of Theobald, Tollet, &c. were admitted.—*Affects* occur incessantly in the sense of passions, affections: *young affects* are therefore perfectly synonymous with *youthful heats*. Othello, like Timoleon, was not an old man, though he had lost the fire of youth; the criticks might therefore have dismissed that concern for the lady, which they have so delicately communicated for the edification of the rising generation.

'I have said thus much on the subject, because I observe, that the numerous editions of Shakspeare now preparing, lay claim to patronage on the score of religiously following the text of Steevens. I am not prepared to deny that this is the best which has hitherto appeared; though I have no difficulty in affirming that those will deserve well of the publick, who shall bring back some readings which he has discarded, and reject others which he has adopted. In the present instance, for example, his text, besides being unwarranted, and totally foreign from the meaning of his author, can scarcely be reconciled either to grammar or sense.

'I would wish the future editors of Shakspeare to consider, whether he might not have given *affect* in the singular, (this also is used for passion,) to correspond with *heat*; and then the lines may be thus regulated:

"Nor to comply with heat, (the young affect's
In me defunct,) and proper satisfaction."

So also in the Great Duke of Florence, Act 2. Sc. 3.

——— ——— 'Giovanni,
'*A prince in expectation, when he lived here,*
'Stole courtesy from heaven, &c] This is from Shakspeare, and the plain meaning of the phrase is, that the affability and sweetness of Giovanni were of a *heavenly* kind, i. e. more perfect than was usually found among men; resembling that divine condescension which excludes none from its regard, and therefore immediately derived or *stolen* from heaven, from whence all good proceeds. In this there is

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no impropriety: common usage warrants the application of the term to a variety of actions which imply nothing of turpitude, but rather the contrary: affections are *stolen*—in a word, to *steal*, here, and in many other places, means little else than to win by importunity, by imperceptible progression, by gentle violence, &c.

'I mention this, because it appears to me that the commentators on our great poet have altogether mistaken him:

"And then I *stole all courtesy from heaven*,
And dress'd myself in such humility,
That I did pluck allegiance from mens' hearts."
Hen. IV. Part I. Act III. sc. ii.

"This," says Warburton, who is always too refined for his subject, "is an allusion to the story of Prometheus, who stole fire from thence; and as with *this* he made a man, so with *that* Bolingbroke made a king." If there be any allusion to the story, (which I will not deny,) it is of the most remote and obscure kind; the application of it, however, is surely too absurd for serious notice. Steevens supposes the meaning to be,—"I was so affable, that I engrossed the devotion and reverence of all men to myself, and thus *defrauded heaven of its worshippers.*" Is heaven worshipped with "affability?" or have politeness and elegance of manners such irresistible charms, that, when found below, they must of necessity "engross all *devotion*," and exclude the Deity from our thoughts?—This is not the language, nor are these the ideas of Shakspeare: and it would well become the criticks to pause before they seriously disgrace him with such impious absurdities.'

We shall confine ourselves to one more specimen of successful elucidation of Shakspeare and Massinger conjointly, in the following passage from *A very Woman*, Act 4. Sc. 2.

'*In* way of youth *I did enjoy one friend*,] There is no passage in Shakspeare on which more has been written than the following one in *Macbeth*:

"I have lived long enough, my *way of life*
Is fallen into the sere, the yellow leaf, &c.

For *way of life* Johnson would read *May of life*; in which he is followed by Colman, Langton, Steevens, and others: and Mr. Henley, a very confident gentleman, declares that he "has now no doubt that Shakspeare wrote *May of life*," which is also the "settled opinion" of Mr. Davies! At a subsequent period Steevens appears to have changed his opinion, and acquiesced in the old reading, *way of life*, which he interprets, with Mr. M. Mason, course or progress, precisely as Warburton, whom every *mousing owl hawks at*, had done long before them. Mr. Malone follows the same track, and if the words had signified what he supposed them to do, nothing more would be necessary on the subject. The fact, however, is that these ingenious writers have mistaken the phrase, which is neither more nor less than a simple periphrasis for *life*; as *way of youth*, in the text, is for *youth*. A few examples will make this clear:

"If

" If that, when I was mistress of myself,
And in my *way of youth*, pure and untainted,
The emperor had vouchsafed, &c." *Roman Actor.*

i. e. in my youth.

" So much nobler
Shall be your *way of justice.*" *Thierry and Theodoret.*

i. e. your justice.

" Thus ready for the *way of death or life*,
I wait the sharpest blow." *Pericles.*

i. e. for death or life.

" If all the art I have or power can do it,
He shall be found, and such a *way of justice*
Inflicted on him!" *Queen of Corinth.*

i. e. such justice. " Probably," say the editors, " we should read *weight* of justice ; *way* is very flat."

" If we can wipe out
The *way of your offences*, we are yours, sir." *Valentinian.*

i. e. your offences. " To *wipe out the way*," the same editors again remark, " seems a strange phrase ; *stain*, we apprehend, will be allowed a better word : yet we should not have substituted it," (they actually foist it into the text) " had we not been persuaded that the old reading was corrupt." ! And thus our best poets are edited !

' It is unnecessary to proceed any further :—indeed I should have been satisfied with fewer examples, had not my respect for Shakspeare made me desirous of disencumbering his page, by ascertaining beyond the possibility of cavil, the meaning of an expression so long and so laboriously agitated. To return to Macbeth : *the sere and yellow leaf* is the commencement of the winter of life or of old age ; to this he has attained, and he laments, in a strain of inimitable pathos and beauty, that it is unaccompanied by those blessings which render it supportable. As his manhood was without virtue, so he has now before him the certain prospect of an old age without honour.'

On a passage in *The Fatal Dowry*, (Act 2. Sc. 2.) we have this note :

' ——— *you shall see him in the morning in the* Galley-foist, *at noon in the* Bullion, *in the evening in* Quirpo, &c.] I know not what to make of this passage. Mr. M. Mason thinks the places here mentioned were taverns ; it is full as likely that they were houses of publick resort for some kind of amusement. Our old writers give the name of *galley foist* to the lord mayor's barge ; but I see not how this, or any other of the city barges, can be meant here. *Bullions* are noticed by Jonson ; and in a manner that seems to determine them to be receptacles for thieves or gamblers :

" While you do eat, and lie about the town here,
And cozen in your *Bullions.*" *The Devil's an Ass.*

Of *Quirpo* I can find no mention, and am therefore compelled to leave it, with the rest, to the reader's better judgment.'

Both Mr. M. Mason and Mr. Gifford are probably mistaken here. We think that these are neither taverns nor places of public resort,

resort, but the names of the different *dresses* which were put on this *dressing block.* The passage runs thus: "The other is his dressing block, upon whom my lord lays all his clothes and fashions ere he vouchsafes them his own person: you shall see him in the morning in the Galley-foist, at noon in the Bullion, in the evening in Quirpo, and all night in"—"a bawdy-house"—says Malotin, interrupting the former speaker. What the *galley-foist* was, we do not know: perhaps, some morning dress. The bullion was probably the rich or laced suit, an idea which the quotation from Jonson rather favours; and even now the rich pendant parts of the epaulette and of some other laced ornaments are called bullions: in the evening, the *Block* was again stripped of this, and reduced to his close jacket, the Quirpo or Cuerpo, and was thus in a state of preparation to pass the remainder of the night in the place to which Malotin dismisses him.

On some occasions, Mr. Gifford leaves his author's meaning obscure where a very slight alteration would render him intelligible. Such is a passage in *The Bondsman*, Act 5. Sc. 3.

"Is my high birth a blemish?
Or does my wealth, which all the vain expence
Of women cannot waste, breed loathing in you,
The honours I can call my own thoughts, scandals?"

The last line we would read thus,

'The honours I can call my own, thought scandals?'

Again, in The Picture, Act 1. Sc. 1.

"While you, to whose sweet innocence both Indies
Compared are of no value, wanting these
Pass unregarded
Sophia.——If I am so rich, *or*
In your opinion, why should you borrow
Additions for me?"

What is the *or* here? Either it is superfluous, or the phrase is elliptical, and some other words are omitted; as—"or am so."—

Although we perfectly agree with Mr. Gifford that, in some of the editions of our old poets, particularly Shakspeare, the volumes are overloaded with useless notes, we cannot avoid thinking that he has run into an opposite extreme, and has been too sparing of information where it was really required. Expressions and allusions frequently occur in Massinger, which, though clear to those who are versed in the writings of our old poets, may require to be explained to others. Such, perhaps, are the following:

"To take
A say of venison or stale fowl." *Unnatural Combat.*

that is, *assay*—to make an examination or tryal of it.

"I am

* See Correspondence, Rev. for February, 1807. p. 224.

" I am jelly within already, and without
Embroidered all o'er with *statute lace*."

Parliament of Love.

" If you've a suit, *shew water*; I am blind else."

Maid of Honour.

" I will not have you feed like the hangman of Flushing
Alone, while I am here." *New Way to pay old Debts.*

Was it peculiar to the hangman of *Flushing* to feed alone?

" When a young lady wrings you by the hand, thus,
Or with an amorous touch presses your foot,
Looks babies in your eyes," &c. *Renegado.*

With regard to this passage, Mr. Gifford perhaps thought that the readers of Massinger would not be at a loss for the meaning of the metaphorical expression, *Looks babies in your eyes*; or perhaps he *chose* not to attempt any explanation of it. It may indeed be considered by many connoisseurs in these amorous glances, as sufficiently obvious that Massinger here meant an invitation to that mysterious intercourse which the appearance of little *tell-tales* would afterward explain: but the words have been considered by others as alluding to those looks in which the Lover traces the miniature of himself in the pupil of his mistress's eye; and on this idea we recollect that a literary friend of ours composed a few stanzas, in which he has made a neat and, we think, a poetical allusion to this expression:

" Oh Lady, from whose lips the sweetest sounds,
E'er modulated yet by female tongue,
Have minister'd so kindly to Love's wounds,
Soothing the torture from themselves that sprung;
Oh Lady, have those lips, whose lightest touch
Thrilled bliss extatic, more than verse e'er sung,
Have they, oh Lady, changed their truth so much
To coldly utter—I no more am young!
Oh no! th' inviting smile that o'er them plays,
Their dewy fragrance, scenting the soft sigh,
Tell me I sin not as I fondly gaze
To read my sentence in that half-raised eye!
Oh no—I still am young—I see it plain—
I glow, an infant in your eyes again!"

We cannot close our review of this edition of Massinger's Plays, without expressing our obligations to Mr. Gifford for the pains which, in particular, he has bestowed on *The Parliament of Love*; a comedy now first printed from a manuscript in the possession of Mr. Malone. This is certainly a piece of great merit, and cannot be otherwise than applauded, though with commendation requiring numerous and great abatements: the principal of which must be on the score of the

strain

strain of indelicacy which runs throughout it, and which is interwoven in its very texture.—The poet, however, deserves much praise for his skill in the conduct of his play, and for many of his sentiments, as well as for the language in which they are conveyed. We certainly must rejoice in the recovery of this comedy, as it affords real pleasure to the reader, while it adds to the fame of the writer.

To each of these plays is affixed a short critical inquiry into its merits, written by Dr. Ireland *; and subjoined to *The Old Law*, 'an eloquent and masterly delineation of Massinger's character' is given by the same hand. These, we are happy to say, in the words of Mr. Gifford, 'will be received with peculiar pleasure, if precision, vigour, discrimination, and originality, preserve their usual claims to esteem.'

O.

ART. II. *The Principles of Botany, and of Vegetable Physiology.* Translated from the German of D. C. Willdenow, Professor of Natural History and Botany at Berlin. 8vo. pp. 512. 10s. 6d. Boards. Cadell and Davies. 1805.

SINCE Professor Willdenow's new edition of Linné's *Species Plantarum*, though still unfinished, bears ample testimony to the extent and accuracy of his botanical knowlege, we opened this elementary volume with more than ordinary expectations. In one important respect, namely, in a greater variety of valuable information, it certainly possesses a decided advantage over similar publications, which have from time to time appeared in our own country: but logical precision has not uniformly presided over the exposition and distribution of his materials. In the first section of the Introduction, a very inadequate definition is given of Natural Philosophy, or Physics, which is said to be that 'science which teaches the properties of elements.' The distinctions of the three kingdoms of Nature, founded on the presence or absence, and on the duration or decay of the organs of reproduction, are scarcely more satisfactory, because, in a great many instances, the existence of these organs cannot be easily ascertained.—The remainder of the Introduction is occupied with directions for forming an Herbarium, and with definitions of certain technical terms: the former of which are too short to be of much practical utility, and might with propriety have been detailed in a concluding section of the work, while the latter should have been incorporated with the explanation of terms.

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* Prebendary of Westminster, and Vicar of Croydon in Surrey.

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The Treatise itself is divided into eight parts, viz. Terminology, Classification, Botanical Aphorisms, Nomenclature, Physiology, Diseases of Plants, History of Plants, and History of the Science. It is obvious that this divison of the subject is by no means strictly philosophical. Nomenclature is only the detailed expression of Classification; Botanical Aphorisms are the principles on which both are founded; and the Diseases and History of Plants appertain to their Physiology. The Uses of Plants, on the contrary, might have formed a separate and important section: but these are wholly overlooked.

1. The title of the Professor's first division is a word of *hybrid* origin, which we could therefore wish to discard from our language. Under this head, nearly the whole range of botanical phraseology is explained with suitable precision and perspicuity; and, for the most part, in conformity with the Linnéan definitions: but there is an obvious inaccuracy in stating the stem (*caulis*) as a genus, having under it several species, of which the *stem* or *caulis* is the first mentioned. The terms applicable to the stems of mosses are inserted with great propriety; though we can scarcely approve of the new application of *seta*, since it may give rise to ambiguity. The removal of *frond* from the Trunk to the *Leaves* is a very justifiable innovation: but the species of *Fulcra*, or *Props*, are very superfluously multiplied, and are represented as including *bulbs*, *gems*, and *involucra*. M. Willdenow's exposition of the fructification and other parts of plants comprizes various terms relative to the class Cryptogamia, which had not yet found their way into other works of a similar description, and for which the student will feel duly indebted to the author. We see no good reason, however, for substituting *theca*, which had already a determinate signification, instead of *capsula*. *Utriculus* and *Samara* are assumed from Gærtner as species of pericarp, to which are added *pepo*, *lomentum*, and some others, though Gærtner's improved division of pericarps is passed unnoticed. The new terms introduced by Hedwig form part of the explanations.

2. Having briefly stated the necessity of systematical arrangement, the learned author indicates a few of the most obvious natural families of plants, and then proceeds to a concise exposition of the methods constructed by Cæsalpinus, Morrison, Hermann, Ray, Camellus, Rivinus, Tournefort, Linné, &c. That of the illustrious Swedish naturalist is, unfortunately, too compressed; and though the names of Batsch and Jussieu are mentioned, we are not favoured even with an outline of their arrangements: an omission for which it is not easy to devise an apology.

3. The botanical Aphorisms, in so far as they regard generic and specific distinctions, are well stated and illustrated, being chiefly borrowed from the *Philosophia* and *Critica Botanica.* We only wish that they had moreover embraced those principles on which are founded the orders and classes.

4. The Nomenclature presents us with an abridged view of the rules which are or ought to be observed in the formation of the generic and trivial names of plants, as they have been laid down by Linné and his followers.

5. Under Physiology, are noted the results of many curious and interesting experiments: but we are not satisfied that the Professor has succeeded in proving a genuine circulation of the vegetable sap, or in conveying to the tyro any very distinct notions of the different systems of vessels. We are more pleased with the ensuing enumeration of vegetable principles, most of which also occur in the animal kingdom:

'1. Caloric, is present in all parts of vegetables, and constitutes their temperature when free.

'2. Light, is found in the oils and other inflammable vegetable substances.

'3. The electric fluid shows itself by various electrical phenomena observed in plants.

'4. Carbon, is the chief constituent part of all vegetables.

'5. Hydrogen. This may easily be obtained in a gazeous form, combined with caloric, from all leguminose plants.

'6. Oxygen is, we shall soon find, evolved by the rays of the sun. Part of it, however, is combined with acidifiable bases and forms vegetable acids.

'7. Azote, is exhaled by plants in the night; the greatest part of it however is in a combined state.

Whether azote belongs to the simple substances (elements), or as Goettling supposes, is a compound of oxygen and light, we must leave to the future decision of chemists. At present we shall consider it as a simple substance.

'8. Phosphorus occurs in plants of the 15th class, and in the gramina. Its existence manifestly appears by the shining of old rotten wood, the root of the common Tormentilla *recta*, and of rotten potatoes, Solanum *tuberosum*, &c.

'9. Sulphur, in form of acid combined with oxygen, is met with in many plants, either with potash, forming a sulphat of potash, or with soda, as sulphat of soda. Even in substance, sulphur has been found in the roots of the Rumex *Patientia.* After they were cut down, boiled and scummed, sulphur appeared in the scum when left to settle.

'11. Soda is peculiar to almost all plants growing on sea-shores or in salt marshes.

'12. Silica is found in the stem of the Bambusa *arundinacea*, and in the common reed, Arundo *Phragmites.* It is supposed to exist in

the alder, Betula *Alnus*, and birch, Betula *alba*, as their wood often emits sparks when under the hand of turners.

'13. Alumina, it is said has been found in some plants.

'14. Magnesia some philosophers think, they have met with likewise.

'15. Barytes is chiefly obvious in grasses.

'16. Lime is found in almost all vegetables, most frequently in Chara *tomentosa*, a pound of which is said to contain five ounces of it.

'17. Iron is detected in the ashes of most plants.

'18. Manganese has likewise been sometimes found in plants *.'

The amount of some of M. Humboldt's experiments on germination is thus briefly but distinctly reported:

'He found that oxygen proved an extreme stimulus to plants, and that without it they never can be brought to germinate. On this account germination went on quickly in metallic oxyds, especially in minium. In oil, on the contrary, carbon, hydrogen, in the filings of lead, iron, and copper, as well as in powdered molybdene and in alkalis, no one seed germinated. It soon occurred to him, that with oxygen as a stimulant he might forcibly make seeds germinate faster, and he actually found, that at the temperature of 20° Reaum. all seeds vegetated most rapidly when steeped in oxy-muriatic acid. One instance only will suffice. The seeds of the Lepidium *sativum* germinated after 6 or 7 hours, when put into oxy-muriatic acid; whereas when lying in common water, they required from 36 to 38 hours. In a letter, dated February, 1801, he writes me, that in Vienna they found much benefit from the discovery of this fact, and that seeds twenty and thirty years old, brought from the Bahama islands, Madagascar, &c. which constantly refused to germinate, very readily, in this way, vegetated, and produced plants which grew up very successfully. The Mimosa *scandens*, which as yet is not to be found in any botanic garden, grew very well with this acid. As every gardener cannot obtain the oxy-muriatic acid, Mr. Humboldt proposes a very easy method to procure it without difficulty. He took a cubic inch of water, a tea-spoonful of common muriatic acid, two tea-spoonfuls of oxyd of manganese, mixed it and placed the seeds in them. The whole was now allowed to digest with a heat of 18—30° Reaum. The seeds all germinated beyond expectation. It is necessary to take the seeds out, as soon as the corcle appears. That the seeds are not impaired by the acid, is proved by the many plants which have been treated in this way, under the inspection of Mr. Jacquin, and

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'* If some have detected gold in the vine, Vitis *vinifera*, oak, Quercus *robur*, hornbeam, Carpinus *betulus*, or in ivy, Hedera *helix*, and tin in Spanish broom, Spartium *junceum*, it seems merely to have been accidentally, as their presence has been stated as impossible by late experiments. Of the above principles, No 1—7, and 10, 16 and 17 are found in all plants, the rest only in some. The Fungi, especially the genera Peziza, Octospora, and Byssus have, according to the latest researches, not a vestige of lime.'

in which vegetation goes on wonderfully well, though many of them had their seeds steeped in the oxy-muriatic acid.'

On the subject of vegetable generation, the Berlin Professor frequently refers to the amusing and instructive experiments of Sprengel and Koelreuter.

6. The next division contains a succinct account of the principal diseases incident to plants, and the most approved methods of cure, when these are known. This *nosology* comprizes *Vulnus*, *Fractura*, *Fissura*, *Defoliatio notha*, *Hæmorrhagia*, *Albigo*, *Melligo*, *Rubigo*, *Lepra*, *Gallæ*, *Folliculus carnosus foliorum*, *Verrucæ*, *Squamationes*, *Bedeguar*, *Chlorosis*, *Icterus*, *Anasarca*, *Phiriasis*, *Verminatio*, *Tabes*, *Debilitas*, *Suffocatio incrementi*, *Exulceratio*, *Carcinoma*, *Necrosis*, *Gangræna*, *Ustilago*, *Mutilatio*, *Monstrositas*, *Flos multiplicatus*, *Flos plenus*, *Flos deformis*, *Flos prolifer*, *Clavus*, *Sterilitas*, and *Abortus*. The explanations of these maladies, and the modes of treating them, will not bear farther abridgment: but we are glad to see them formally introduced into an elementary treatise.

7. By the *History of Plants*, we are in this place to understand 'a comprehensive view of the influence of climate upon vegetation, of the changes which plants most probably have suffered during the various revolutions this earth has undergone, of their dissemination over the globe, of their migrations, and lastly, of the manner in which nature has provided for their preservation.' The intelligent reader will immediately infer that such topics invite to a more abundant display of fancy and conjecture than perfectly consists with a book of *principles*; and the author, accordingly, has not scrupled to blend theory with fact, and to digress into geological discussions which lie open to criticism. All the relevant matter, however, highly deserves the attention of the botanical student.

8. The concluding part is necessarily limited to a very rapid sketch, and appears to be generally correct in regard to dates and assertions: but we have again to remark that the celebrated Jussieu, whose system has attracted so much notice on the continent, deserved more specific illustration than the mere insertion of his name among a crowd of writers less known to the world of science.—The anecdote relative to Boerhaave's Spinosism would require confirmation, and should not be circulated unless on good authority. We are well assured that this eminent Dutch Physician was a man of most exemplary piety. A typographical anachronism occurs in the notice of Tournefort, whose death is said to have taken place in 1788, instead of 1708. Other typographical errors are discernible, which are unnoticed in the *Errata*.

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We cannot compliment the translator on the neatness or the accuracy with which he has executed his task. The aukward collocation of the members of his sentences, the strong savour of German idiom, and his improper use of auxiliary verbs, sufficiently intimate his imperfect acquaintance with the English language. In the following sentences, not only the expression but the meaning is singularly distorted: 'Not all plants do grow in earth, and therefore the root does not enter the ground.'—'Sometimes the petioli of pinnate leaves, when they remain after the leaves have dropped off, become thorns, as in Astragalus tragacantha, and other species of that genus. On the peduncles they grow larger, sharper, and assume, after the flower and fruit have fallen off, the shape of thorns; for instance, hedysarum cornutum: or lastly, the stipulæ become sharp, ligneous, they remain and change into thorns, for instance in the mimosa.' The terms *stipe*, *spathe*, *thyrse*, *rament*, *loment*, *grossification*, &c. are uncouth and barbarous. *Linnæus* and *Linné* are used indifferently throughout the work; and the translator seems to have been ignorant that the D. prefixed to the Professor's name in German is equivalent to M. D. in our own language, and not the initial of a Christian appellation.—In noticing such trifles we wish not to be reckoned fastidious: but we are solicitous to recommend uniformity and precision, even in the smallest matters, in every scientific publication that is destined for the perusal of the young. The ten plates which are subjoined to the present Introduction to Botany are well engraved, and form very suitable illustrations of the text: but we must object to the table of colours, on account of the very slovenly manner in which it is executed. If a second impression be required, we hope that the editors will profit by our well-meant suggestions: yet we are tempted to submit to their consideration, or to that of competent judges, the propriety of rather composing a separate work, more accurately arranged, and deduced from the best sources, both of a general and a particular description.

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Art. III. *Popular Ballads and Songs*, from Tradition, Manuscripts, and scarce Editions; with Translations of similar Pieces from the antient Danish Language, and a few Originals by the Editor. By Robert Jamieson, A.M. and F.A.S. 2 Vols. 8vo. 1l. 1s. Boards. Edinburgh, Constable and Co.; London, Cadell and Davies. 1806.

It is natural that a refined and philosophical nation should applaud the industry that is employed in rescuing from oblivion those relics of antiquity which record manners and cha-

racters no longer within the reach of observation, and which add to its literature a species of poetry that civilized genius could never have created. We are not to wonder, also, that, when superior minds have discovered and begun to supply this desideratum, the subalterns in literature should crowd to the work, and soon afford a melancholy demonstration of their zeal and activity in an overwhelming multitude of unprofitable productions.

Some years have now elapsed, since eminent talents were first directed, in our own country, towards the traditionary compositions of our ancestors, and the long-unvisited hoards of our public libraries; and we have observed with pleasure, in the reception of their labours, such a general acknowlegement of their importance and interest as must insure the publication of all that is really precious in our remains of antiquity. The unfortunate effects of this study, however, have not yet been felt. It is but very lately that the present sentiment of these venerable memorials arose in the public mind, and as yet we possess little respecting them, except those works of taste and genius by which that opinion was established. Now, it exists in great strength; and the path to this department of literature is pointed out to those needy but ingenious men of letters, who eagerly flock to any new scene for the exertion of their predatory dexterity. They come, also, attended by that more honest, though not more productive class of authors who are destined, by a perpetual misconception of the prevailing taste, to annoy the world not less with their officious endeavours to gratify its desires, than their fellow-labourers by gratifying their own.

We have no doubt that, if yet unexplored recesses still conceal many curious and important remains of antient times, which we shall one day gratefully receive from the hands of our more discerning antiquaries, they must include a much greater accumulation of matter from which no art can extort either utility or amusement; and which, long after we are completely versed in all the virtues and vices which our ancestors ever acted or thought, in all the combinations of syllables and configurations of stanzas which they substituted for metre, and in all the varieties of drivelling which they hoped were the effusions of poetry, will still continue to minister to starving or misguided industry the amplest materials of public suffering. Believing this, then, can we be deemed unreasonable in the apprehension with which we look forwards to the torrent of barbarous erudition, which, 'ere all its sources are exhausted, seems destined to inundate our literature?

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Under such impressions, we conceive it to be the duty of all to whom the honour of our press and the comfort of men of letters is in any degree intrusted, to arm themselves in all their judicial severity against the very earliest delinquents;—and we feel, with no slight satisfaction, from the determined antiquarian enthusiasm of the public, that we may now reprove the unprofitable intruders into this branch of learned investigation, without any hazard of discouraging a pursuit which is honourable to the character of the nation, and of some importance to its literature and philosophy.

Mr. Jamieson is not only very far from requiring all the censure that an offending antiquary may provoke, but has intitled himself in many respects to considerable praise: yet even this work of a man of abilities and feeling discovers many warning traits, from which the reader may conjecture what aspect the evil is likely to assume, when the whole herd of huntsmen and whippers-in of literature is let loose into the repositories of black letter and MSS.

The following passages from the editor's preface (which we have selected with some trouble, since the narrative is much diversified with small talk) contain a statement of Mr. J.'s opportunities for collecting authentic materials:

'In March, 1779, I—a man that acknowledges favours may be allowed to be an egotist—communicated my design to the Rev. Dr. Gerrard, Professor of Theology in King's College, Aberdeen, who, with his usual zeal where the promotion of liberal pursuits is concerned, entered warmly into my views, and not only himself did every thing he could, but obtained of Professor Scott of the same College a transcript of a large collection of upwards of twenty pieces, which that gentleman had written down a good many years ago, when he was very young, from the recitation of his aunt Mrs. Brown of Falkland. These, being almost all new to me, and none of them having ever been printed, encouraged me to proceed with spirit and confidence, and I was much gratified to find that the kind zeal and industry of my friends, and the obliging politeness of every person to whom I applied, was likely to enable me in a considerable degree to surmount the disadvantages and difficulties I laboured under, from having resided very little in the lowlands of Scotland since I was turned of fifteen, and from my being confined by a laborious employment and very limited circumstances to an inland manufacturing town in England. Anxious, however, to do the utmost in my power for my work, in the summer of 1800 I took a journey to the North of Scotland, and stopping at Edinburgh in my way, was not a little mortified to find that Mr. Scott was engaged in an undertaking of the same kind, in which he had made nearly the same progress, and that the greater part of the materials collected for both works was the same.'—

'In 1800 I paid an unexpected visit to Mrs. Brown at Dysart, where she then happened to be for her health, and wrote down

from her unpremeditated repetition about a dozen pieces more, most of which will be found in this work; several others which I had not time to take down were afterwards transmitted to me by Mrs. Brown herself, and by her late highly respectable and worthy husband, the Rev. Dr. Brown. "As to the *authenticity* of the pieces themselves, they are as authentic as traditionary poetry can be expected to be; and their being more entire than most other such pieces are found to be, may be easily accounted for, from the circumstance that there are very few persons of Mrs. Brown's abilities and education, that repeat popular ballads from memory. She learnt most of them before she was 12 years old, from old women and maid servants; what she once learnt she never forgot; and such were her curiosity and industry, that she was not contented with merely knowing the story according to one way of telling, but studied to acquire all the varieties of the same tale which she could meet with. In some instances these different readings may have insensibly mixed with each other, and produced from various disjointed fragments, a whole, such as reciters, whose memories and judgment are less perfect, can seldom produce. But this must be the case in all poetry which depends for its authenticity upon oral tradition alone.'

This last piece of reasoning, which should establish the superior claim to perfection in Mr. J.'s collection of ballads, does not appear to us eminently successful; since we cannot think that people of education and abilities are the most faithful reporters of legendary tales. That which they cannot understand they are under a strong temptation to make intelligible by conjectural emendations, and fancy at times may supply the defects of recollection. It seems to us that the editor would have been more fortunate, if he could have collected his ballads fresh from their natural reporters, the country people; whose faithful memory is not exposed to disturbance in the discharge of its duty, from any intrusion of criticism or imagination.

On Mr. Jamieson's arrangement we should have had little to remark, if he had adhered to it. The first volume consists of Tragic Ballads, Humorous Ballads, and Songs: the second, of Miscellaneous Ballads, Songs, and an Appendix, the latter of which contains nothing but duplicates, with some small variation. Most editors, with half the sense of Mr. J. would have troubled us with the various readings only; and not even with these, had they related to such unfortunate productions as '*the Trumpeter of Fyvie.*' In the Miscellaneous class, we have '*the Gude Wallace,*' which is certainly "*as tragical a tragedy as ever was tragedized by any company of tragedians.*" All those relating to Sir John Barleycorn should have been comprehended among the ludicrous compositions; and we are not quite certain that the latter class has any title to '*the Carle of Kellieburn Braes.*' A woman being sent to the devil is an occurrence of such a nature, that no way of telling the story

can

can make the event humorous. The translations from the Danish, and a few original ballads, are scattered about with a dignified indifference to order; and an old ballad, '*Lord Woyates and Auld Ingram*,' is unaccountably wedged in between a drinking song and a Christmas carol.

We now come to the consideration of the materials themselves, by the merits of which the work must either stand or fall; and here we mean to select from Mr. J.'s pages those parts which appear to us most striking, either in the antient ditties themselves, or in the accompanying illustrations, adding such remarks as a perusal of them may suggest.

'*Child Maurice*.' We were much gratified on meeting with this rude original of the celebrated ballad Gill Morris; and the more because at one time its very existence was doubted. In its present state, it is a faithful transcript of the copy preserved in Bishop Percy's folio MS. so often mentioned in the "Relics of Antient English Poetry," and elsewhere. It is undoubtedly very much corrupted, and in some passages unintelligible: but its curiosity overbalances these defects. It ends thus:

'Sayes, wicked be my merry men all
I gave meate and drinke and clothe
but cold they not have holden me
when I was in all that wrath

'for I have slain one of the courtesusest knights
that ever bestrode a steede
so have I done one of the fairest ladyes
that ever ware woman's weede.'

The hero's station in society is rendered decidedly clear in the concluding stanza. Late writers, and particularly Mr. Scott, (see his Minstrelsy of the Border, Vol. II. p. 20) who enters his protest in rather confident language against the absurdity of supposing him a knight, as the denomination of *Child* was usually supposed to imply, must endeavour to support their argument by some other kind of evidence than that which they have produced.

'*Sweet Willie and Fair Annie*.' This ballad has been repeatedly published by former editors, and we see no superiority in this copy which should intitle it to its place. We remark one defect which is common to all editions of it: poverty is made the objection to Fair Annie as a wife for Sweet Willie; yet, towards the conclusion, she is represented as being drest in the most gorgeous style of magnificence.

'*Fair Annie of Lochrayan*.'—'This beautiful piece was adopted into this collection, and '*Fair Annie's Complaint*' written to accompany it, long before the editor knew any thing of Mr.

Scott's intended publication.' As this is the first of nearly twenty assertions of this kind, we take the earliest opportunity of asking Mr. J. what is meant by it. Does he blame Mr. Scott; as he elsewhere tells us that his copies were transmitted to him? A clear statement ought to have been made by one of the two gentlemen, mentioning who was the original possessor of the ballads in question, in order that the public might know who was intitled to praise or blame for their appearance. As the matter stands, we are unable to settle their respective claims. In the ballad itself, we have somewhere seen or heard repeated the lines

'O, wha will kemb my yellow hair
Wi' a new made *silver* kemb.'

thus

'Or wha wil kemb my yellow hair
Wi' a new made *birken* kemb.'

Ideas of sanctity, we believe, were formerly connected with the birchen tree; and fair Annie, who is about to undertake a long journey, naturally wishes to be fortified against spells. Mr. Scott's collection includes a wild legendary tale of the spirits of three young men who had been lost at sea, re-visiting their mother; and their hats are said to be made of the birch. '*Fair Annie's Complaint*,' suggested by the story in this ballad, and composed by the editor, is extremely simple and tender.—The line 'Dark, wild, and bitter is the night,' he has, in some others of his compositions, *translated* (what else can we call it?) into 'Mark, Wull, and goustie was the night;' which we will suppose may be the language of the *terra incognita*: we apprehend that it is not Scotch.

From '*Clerk Saunders*' we shall make some extracts, because we consider it as standing nearly at the head of the romantic compositions in this work. For the sake of perspicuity, we may premise (though, if our readers be in any degree ballad-students, they must now be tolerably familiar with this feature of our antient national manners,) that in old times it was not unusual for a young gentleman and lady, without any preparatory ceremonies, to take steps which we should deem more decorously preceded by the formality of a marriage licence. Clerk Saunders and Margaret, who were in this occasionally-unfortunate predicament, are discovered in the lady's bower by her brethren, who inquire the name of her paramour, and deliberate on the means of avenging her dishonour:

'Then up and spak her eldest brither
Ay in ill time spak he
It is Clerk Saunders your true love
And never *mote I the* (might I thrive)

But

But for this scorn that he has done
This moment he shall die.

'But up and spak her youngest brither
Ay in good time spak he
O but they are a gudelie pair!
True lovers an ye be
The sword that hangs at my sword belt
Sall never sinder ye.

'Syne up and spak her nexten brither
And the tear stood in his ee
You've loed her lang and loed her weel
And pity it wad be
The sword that hangs at my sword belt
Should ever sinder ye!'

These reasons, however, not appearing sufficiently conclusive to the rest of her brothers, they put the offender to death. The stanzas in which the appearance of his ghost to Margaret is described, and the conclusion, probably suggested to Bürger (who was much indebted to our antient poetry) the idea of his "*Lenore.*"

'O I'm Clerk Saunders your true love
Behold Margaret, and see:
And mind for a' your meikle pride
Sae will become of thee.

'Gin ye be Clerk Saunders my true love
This meikle marvels me
O wherein is your bonny arms
That wont to embrace me.

'By worms they're eaten, in mools they're rotten,
Behold Margaret and see
And mind for a' your meikle pride
Sae will become of thee.

* * * * * *

'O bonny bonny sang the bird
Sat on the coil of hay
But dowie dowie was the maid
That follow'd the corpse o' clay.

'Is there any room at your head, Saunders,
Is there any room at your feet,
Is there any room at your two sides
For a lady to lie and sleep.

'There's nae room at my head, Margaret,
As little at my feet,
There is nae room at my two sides
For a lady to lie and sleep.'

Passing

Passing over '*Glenkindie*,' which is only a bad copy of "*Glasgerion*" published by Percy in the Reliques, we come to the '*Baron of Brackley*;' which afforded us much gratification as exhibiting, in animated language, what we believe to be a faithful picture of the family feuds and popular disturbances, which were frequent in the northern parts of our island down to the commencement of the last century. The Baron of Brackley was John Gordon, a gentleman of amiable dispositions, a cadet of the family of Aboyne. He was in habits of intercourse with Farquharson of Inverey, a relation of his own, but of a very different character; and who, under pretext of some injury either imagined or received, surrounded the house of Gordon, who was killed in the affray. The ballad, which is formed from two copies obtained by recitation, commences thus:

'Down Dee side came Inverey whistling and playing,
Has lighted at Brackley gates at the day dawning
Says "Baron o'Brackley O are ye within
There's sharp swords at the gate will gae your blood spin."
The lady raise up to the window she went
She heard her kye lowing o'er hill and o'er bent
"O rise up ye Baron and turn back your kye
For the lads of Drumwharran are driving them bye."
"How can I rise lady or turn them again
Where'er I have ae man I wot they hae ten"
"Then rise up my lasses take rocks in your hand
And turn back the kye, I hae you at command
Gin I had a husband as I hae nane
He wadna lye in his bower see his kye taen."
Then up got the Baron and cried for his graith
Says "Lady I'll gang tho' to leave you I'm laith
Come kiss me then Peggy and gie me my speir
I ay was for peace tho I never fear'd weir
Come kiss me then Peggy nor think I'm to blame
I weel may gae out but I'll never win in."
When Brackley was busked and rade o'er the closs
A gallanter Baron ne'er lap to a horse.'

The indignation of the humble bard, perhaps a retainer of the family, afterward breaks forth in similar strains against the lady of Gordon; who, it seems, after the conflict, opened her gate, and entertained till morning the murderer of her husband. In his introduction to this piece, the editor informs us that, when Farquharson and his Catherine went on a marauding expedition for scouring the country, their visits were so sudden that the intruders were generally gone again before the poor sufferers

sufferers had warning to guard against them. If the passage be correct, a Highland Baron and his wife, probably, or mistress, riding out at the head of their clan and plundering their neighbours, form a curious picture in the history of the age. It will be unlucky if Catherine should only be a blunder of the printer for *Catharins*, or Ketterans, sometimes corrupted into *Kerns*, literally *soldiers*, but usually signifying *free booters.*

We now pass through much uninteresting matter, consisting principally of ballads poor in themselves and still poorer in Mr. J.'s editions of them; among which the reader may especially notice the before mentioned *Trumpeter of Tyvie*, and a very pathetic history of a *Laird of Warrieston*; shewing how a lady, whose waist was no larger than a willow wand, ventured some impertinent observation to her husband, who, in return, being desperately in love with her, *broke her face* with a plate which he threw at it for that purpose:—how she, being somewhat dissatisfied with this conjugal correction, left the room, and met at the third step from the door with no less a personage than "Man's Enemy" himself, who suggested to her the propriety of terminating their difference by murdering her husband; and who, finding that she wanted only the means, and nothing of the good will, furnished her with a halter, and even lent his hand to assist her in the use of it;—and, finally, how, being condemned to the flames, she seized the opportunity, while the fire was lighting, of explaining to the spectators the moral of her singular history.

The translations from the Danish next arrest us.—Mr. Jamieson is in possession of an hypothesis that much of our traditionary lore is derived from a Scandinavian source; and that such an origin is possible we will not deny, but Mr. J. has adduced no facts to convince us of its reality; and until we see better proof, we may be permitted to use an observation which has been quoted ever since quoting began, "*quod verbo dicitur verbo refelli fas est.*" We see, indeed, from certain authority, that the Danes derived many tales from the Minstrels of the South; for a confirmation of which idea we briefly refer our readers to Mr. Ritson's preface to his antient English Metrical Romances: but we know not of any evidence of a *reciprocal* traffic in this ware. It may be that those pieces of antient Scottish and Danish popular poetry, which have any similarity, have been derived from some common source: a supposition which is at least as natural as that of the traditions of the Danes having remained so many centuries in Scotland, after the connection between the countries had almost entirely ceased.—Of the pieces themselves we have very little to remark, except that our feelings at their appearance may be

correctly expressed by Quince's ejaculation of surprize, "Bless thee, Bottom! bless thee! thou art translated!"—Of the merit of the translation we cannot speak, because we have not the *Kempe Viser* lying on our table: but we trust that it is more skilfully executed than that of Göthe's Mermaid, in which Mr. J. had no reason to apprehend that he had preserved *too much* of the German costume. A Danish old ballad is indeed less trying than a poem of Göthe; who, whatever may be the defects of his genius, is certainly a consummate master of his language, and imposes a hard and doubtful task on the translator who undertakes at once for the simplicity and the spirit of his original.

Some of Mr. Jamieson's own compositions are decidedly superior to his Danish ballads. His smaller pieces in general possess great tenderness of thought and expression: but we are sorry that we must exclude from this praise one which, from its subject, should have been the most interesting of all. It is probable, indeed, that this subject was beyond his powers, and like every other modern poet who has attempted *Fair Helen of Kirkonnel lea*, (including even Mr. Pinkerton, on whose performance Mr. J. has bestowed his admiration in a very extravagant manner,) he has only disfigured his original. He has extended the old ballad by the addition of some stanzas, the ideas of which, perhaps, are natural, since we have seen them in all lovers' verses on the loss of their mistress that we recollect to have read: but the beautiful closing stanza, which is among the most precious memorials of the power of love in the poetry of barbarians, is here wantonly mangled, with a violation of taste and a defiance of feeling which almost rival the exertions of Mr. Pinkerton on the same subject.—What will a Scotchman say when, instead of his well-known,

> "I wish my grave were growing green
> A winding-sheet put o'er my een
> And I in Helen's arms lying
> On fair Kirkonnel lea"—

he finds

> 'O gin with thee, regretted maid!
> I in the mools at saught were laid,
> And the green truff closed o'er my head
> On fair', &c.

and this wilfully substituted for the simple fervency of a feeling that is breathed from the inmost soul!—Mr. J.'s humorous poems are inferior to his others, though they are not deficient in a certain original cast of thought which in some degree redeems their faults. We must not, however, omit to remark one fault which stands in great need of redemption; the deliberate

liberate pedantry with which the writer has frequently laboured to conceal his meaning under a mask of antiquity. We take an example at random:

'*The dolly lamentacioun and complentis of ane Luffar for hys Lemman, quham hyr parentis had garrit marrye till ane uthir mare ryche.*'

'O Lufe, quharefoir thi sclavis leil
Have zu swa snellich all to schent?
Or quharefoir brast the stoup of hele
On quhilk twa gentil hertis lent?
Quhan I was Jok and scho was Gyl,
And we mocht luf and wow at wyl
How seilful and how blyith wer we!
Bot ach! na langare blyith we be.'

If any reader hopes to decypher this passage by means of Mr. J's. glossary, or indeed by any other glossary, he will find himself much deceived; and it is not perhaps in any person's power to point out, in the compass of as few lines, so many difficult words and expressions, in any Scottish composition from the days of Dunbar downwards. In the most beautiful as well as the most antient Scottish songs, we are assured that not above one or two words are unintelligible to a native of Scotland at the present day: but, in order to understand the above, we must visit Denmark, turn over the *Sagas*, *Eddas*, and *Kempe Visers*, and explore in short the whole circle of Mr. J.'s literature, that we may return home qualified to read his songs. We tried once or twice the effect of substituting a less wondrous orthography, and of inserting here and there a more intelligible and equally antient Scottish phrase: but we shall not disclose the result of the experiment.—Mr. J. might not thank us for scouring the shield.

The most curious piece in the whole collection undoubtedly is the antient romance of '*True Thomas* (the Rhymer) *and the Queen of Elfland*,' and it would give interest to a much less valuable work than the present; its merits being not only intrinsically great, but the whole presenting us with a striking picture of the nature of poetry which is preserved only by tradition. Many fragments of it are occasionally procured by recitation; yet no one of them, except in a part of the story, agrees with the original, and few copies of the same fragment with themselves. Mr. J. has used great diligence in collecting the copies which came in his way, and is indebted for other collations to his friends.—The story is not worth abridging: but the language, in which some of the Elfin Queen's prophecies are couched, is uncommonly strong. She speaks of Scotland desolated by war:

'Steeds

'Steeds away, masterless shall fling
On the mountains to and fro.
Their saddles on their backs shall hing (*hang*)
Until the girths be rotten in two.

* * * *

'Then she said with heavy cheer
The tears ran out of her een (eyes) gray
Lady or (rather than) thou weep so sore
Take thy hounds and wend thy way.

'I weep not for my way-walking
Thomas, truly I thee say (tell)
But for ladies shall wed lads ying (young)
When their lords are dead away.

'He shall have a steed in stable fed,
A hawk to bear upon his hand,
A bright lady to his bed
That before had none in land.'

The ballad of *Robin Hood and the Monk*, which follows soon afterward, is curious, and well worthy of preservation: but, through haste or ignorance, it is here indifferently edited. The lines

'In at the durris they *threly* thrast
With staves full gode *wone*'

are eminently obscure. *Threly* should in our opinion be *rethly*, quickly: such transpositions of letters being frequent, especially where many alliterative sounds occurred. *Wone* is a word which we have seen, though we cannot now refer to the place, and which signifies number or quantity. The Scottish word *wheen* is radically the same. After the stanza, ending with "He lay styl as any stone," some stanzas are evidently wanting, though the page proceeds as if there were no defect.

We do not comprehend the reasonableness of the introduction of several little pieces re-published from scarce editions, which have nothing in common with the nature of the rest of the work; and the best of which are already restored to the public in Mr. Ellis's Specimens of Antient English Poetry. (See Review for November last.)

On the prefaces and notes to the ballads, we cannot bestow much commendation. The inerudite reader will seldom be surprized in them by the results of curious research; and in a member of the Antiquarian Society, this inactivity is hardly fair. The style is inelegant and even harsh: but this fault may be more easily forgiven than the strain of flippant yet not sprightly levity which marks most pages of the Editor's prose, and is happily set off by a sort of pedantry much less to have been

been expected than that which renders a great part of his poetry unintelligible. A very simple statement, to which every reader assents as he reads it, is made a very serious business by the introduction of some mighty Heathen in its support. For example; an old man having said, "I sleep right oft, I wake right oft," the phrase is explained to express the short interrupted slumbers that naturally accompany old age, and this seems entirely satisfactory, but Mr. J. is not satisfied: for Euripides knew this; and what is more he wrote two verses to say so; and they are in the Iphigenia in Aulis; and Mr. J. knows where they are; and they are as follows, Μαλα το γηρας —κ. τ. λ. Another quotation also is made which we cannot avoid giving, for the beauty of the introduction. 'This account of the birth of Robin Hood is certainly very characteristic, and perfectly consistent with his subsequent life and conduct, *insomuch that it cannot be said of him as Dejanira says of Hercules,* "*dissimiles hic vir et ille puer.*"—We cannot, however, refuse our acknowlegements of obligation to an author who, with so marked a propensity to quotation as Mr. J. possesses, and a discovery so convenient for his purpose as that a passage should be cited merely because it is inapplicable, has suffered us to escape with so little molestation.

Hitherto, we have chiefly considered those faults in the work before us which relate to the editor's collection of ballads: but it betrays also some that are sufficiently grating to the reader's feelings, which have no connection with it, relating solely and entirely to the writer himself. This gentleman is continually making his appearance in his own proper person, starting up in the midst of *Sagas* and *Eddas*, to torture the nerves of compassionate men with very lamentable but somewhat unintelligible complaints of the miseries of his destiny. Our sympathy must always be deeply engaged by observing the struggle of genius through poverty and misfortune: but it is repelled by the obtrusive lamentations of those who complain of the cruelty of being obliged to endure the common hardships of life, and to gain an honest subsistence by the exertion of their own powers.

For the Glossary, we were preparing a rigorous destiny, but the article is already sufficiently long. We shall therefore just observe that about one half of the difficult words occur in it, and that of these a considerable number are ill explained, while many others are inserted and charitably interpreted which are at this day good current English.

Finis.
1st Art.

ART.

ART. IV. *The Anatomy and Surgical Treatment of Inguinal and Congenital Hernia.* By Astley Cooper, F.R.S. Surgeon to Guy's Hospital. Illustrated by Plates. Folio. 2l. 2s. Boards. Cox, Johnson, &c.

THE circumstances, which render the treatment of hernia an object of peculiar importance to the operator of surgery, cannot be better expressed than in the words of the present author:

'No disease of the human body, belonging to the province of the surgeon, requires in its treatment a greater combination of accurate anatomical knowlege with surgical skill, than hernia in all its varieties. Symptoms immediately threatening the extinction of life occur at times, and in situations, that afford but little opportunity for consulting the authority of others, and demand in the surgeon a prompt resolution and decisive practice. Accurate anatomical knowlege is frequently required to detect the presence of this disease at that period at which alone the milder process of reduction is practicable; and still more is the combination of skill and intelligence necessary to enable the surgeon to meet all the occurrences which may happen, when the use of the knife becomes the only method of saving the patient.'

In the work before us, Mr. Cooper professes to give an anatomical description of inguinal hernia in its successive stages, and of the parts that lie contiguous to it; and afterward to point out the method of performing the operation in the different varieties of the disease. It may be asserted that no person can be better qualified for the undertaking than Mr. Cooper, as well from his acknowleged talents and skill, as from the opportunities of observation which he possesses, in conquence of his situation in one of the most extensive hospitals of the metropolis.

Chapter I. contains a description of the different kinds of herniæ, and more particularly of those which take place from the abdominal ring, to which the attention of the author is afterward exclusively directed. He points out the manner in which the disease is originally formed, and its connections with the surrounding parts; minutely describing the state of the hernial sac in its different varieties, and the appearance of the bodies which form its external covering. In the 2d chapter, we have an accurate and perspicuous account of the parts concerned in inguinal herniæ. The manner in which the tendons of the abdominal muscles, and the fasciæ connected with them, constitute the abdominal ring and the crucial arch, is particularly stated; together with the passage through which the spermatic chord proceeds from the abdomen to the ring, the peculiar conformation of which, though not altogether a discovery on the part of Mr. Cooper, has been so little noticed by

former anatomists that they have afforded a very imperfect idea of the structure of the parts, and have led to an erroneous and defective practice.

In chapter III. the formation of hernia is described, and the diagnostic symptoms are pointed out which distinguish it from other diseases of the part. The circumstances which most clearly indicate the presence of inguinal hernia are the following:

'First, when the patient is desired to cough, the tumour becomes immediately distended, owing to the pressure of the abdominal muscles forcing down into the sac more of the viscera or their contents.—Secondly, when the patient can state from his remembrance that, on the first appearance of the tumour in the groin, it had used to return into the abdomen when he was in a horizontal posture, and to re-appear on standing erect; though circumstances may have long prevented this symptom from continuing.—Thirdly, when the progress of the tumour has been from the groin gradually downwards to the scrotum.—Fourthly, when the tumour contains intestine, it is elastic and uniform to the touch; and on being pushed up into the abdomen, it returns with a guggling noise. But when omentum is contained, the tumour is less equal on its surface, receives an impression from the fingers, is heavier than in the former case, and does not make the same noise when returned into the abdomen. Most commonly, however, both intestine and omentum are the contents of the hernia, a circumstance which impairs the accuracy of any very nice distinctions by the touch: though still on pushing back the contents of the tumour, the presence of intestine, which returns the first, will often be indicated by the guggling noise, while the more solid omentum may be felt going up after it.—Lastly, the functions of the viscera are somewhat interrupted. Eructations, sickness, constipation, colicky pains, and distension of the abdomen, occur; and pain is produced by violent exertions, coughing, or sneezing. These are the symptoms that generally give the patient some suspicion of the nature of the complaint.'

These diagnostics sufficiently distinguish the disease from many others which, on a cursory inspection, seem to resemble it: but in some cases the symptoms are more obscure; and when the different affections become complicated with each other, a circumstance by no means of rare occurrence, the practitioner has occasion to exercise his nicest powers of discernment.

Chapter IV. treats of the causes of hernia. These are resolved into two kinds, those which diminish the resistance of the abdominal muscles, and those which increase the pressure of the viscera; in all cases, the principal pre-disposing cause is weakness. Mr. Cooper enumerates a number of circumstances which most frequently induce this disease, all of

which operate in one of the ways stated above. Among others, he mentions external heat; and in confirmation of this opinion, he remarks that hernia has been observed by different travellers to be unusually frequent in hot climates. We doubt, however, whether there be sufficient evidence of the fact; and we think that the disgusting spectacles, which have been seen in those countries, rather prove the ignorance of the inhabitants respecting the method of treating the disease, or their inattention to such objects of wretchedness. Its frequency in England is much greater than any one would imagine from such a view of the inhabitants as could be obtained by merely passing through the country; and Mr. Cooper himself informs us that, in examining the bodies of old men, he has seldom found them entirely free from it.

According to the condition in which they exist, herniæ are divided into reducible, irreducible, and strangulated; and the 5th chapter treats on the first of these species. This subject gives rise to some practical remarks on the employment of trusses, in which the author has occasion to turn to a valuable purpose his observation respecting the form of the passage through which the spermatic chord descends to the ring. The pad of the truss is generally applied over the abdominal ring itself: but, in order to prevent the future descent of the intestine, it ought to press on the aperture where it first leaves the abdomen.—Irreducible hernia is a less manageable complaint: but its increase may be prevented by the use of a bag truss; and by the gentle pressure which this application affords, a gradual absorption of the adipose matter is sometimes effected, and the tumour becomes at length capable of reduction.—In the 7th chapter, we have an account of strangulated hernia, and a detail of the symptoms which attend this formidable complaint. The author remarks that the inflammation is caused, not, as in most instances of inflammation, by an increased afflux of arterial blood, but by an obstacle being opposed to the return of the blood by the veins. For this reason, the strangulated part of the intestine assumes a dark hue, even in the early stage of the complaint, which to an inexperienced eye might suggest the idea that mortification of the part had already ensued. The stricture does not, as is commonly imagined, always exist at the ring, but may take place at the aperture mentioned above, where the intestine first leaves the abdomen; and Mr. Cooper observes that it is only when existing in this situation, that it can be affected by spasm: the ring, being composed altogether of tendinous substance, is not capable of this action.

Chapter VIII, on the treatment of strangulated hernia, is one

one of the most valuable in the work; abounding with minute practical observations, the result of sound judgment, directed by ample experience. The means on which Mr. Cooper chiefly depends, for the reduction of the hernia, are the tobacco glister, and the application of ice. These remedies, however, too frequently fail of the desired effect, and a surgical operation is then the only resource: which, although generally regarded as of the most formidable nature, is represented by Mr. C. as by no means necessarily hazardous, but to derive its chief danger from being too long deferred. Whenever, therefore, the means for reducing hernia have been unsuccessfully adopted, the knife should be used without farther delay. Unfortunately, we know not any criterion by which the practitioner can determine the exact state of the diseased parts: but the author apprehends that, when the abdomen becomes tender and painful on pressure, we have reason to fear an inflammation of the peritoneal cavity, and consequently must augur unfavorably of the event.

In the 10th chapter, the operation itself is described. Mr. Cooper advises that the abdominal ring should be divided on the outside of the sac, and that the incision should be made directly upwards, in preference to the usual method of upwards and outwards; since by this means we are certain of not injuring the epigastric artery, however it be situated with respect to the hernia. When, on opening the sac, the intestine is found to be in a gangrened state, critical as must be the situation of the patient, the case is not absolutely lost:—besides the chance of his existing with an artificial opening in the groin, (a state however, of great wretchedness, and indeed almost more to be deplored than death itself,) it is possible to restore the natural condition of the parts, by cutting out the mortified portion of the intestine, and stitching together the ends, which will sometimes unite without much difficulty. Mr. C. gives an interesting account of some experiments performed on the intestines of dogs by Mr. Thomson of Edinburgh; whence it would appear that a transverse division of them is an operation from which they quickly recover, without any extraordinary symptoms of danger being produced; while a longitudinal wound was attended with much more serious consequences.

Chapter XII. gives some practical directions for the management of the patient after the return of the protruded parts. The author is decided in his opinion that all attempts at performing a radical cure, by either cutting away or tying the sac, are not only useless but dangerous. The patient will, indeed, be more liable to the descent of the intestine than he

was originally, in consequence of the enlargement which has been made of the natural openings; and it will therefore be necessary for him ever afterward to wear a truss.—We have next a description of some of the more uncommon varieties of the disease, particularly with respect to the situation of the epigastric artery and the spermatic chord; sometimes, the intestine descends on the inner side of the artery, and at other times behind the chord; in each case, contrary to its usual direction.

In the last chapter, the author describes the well-known species of hernia called the congenital; and we have an account of a singular variety, in which the intestine, although lying within the *tunica vaginalis*, was still included in a proper sac. When this case was observed, it was thought to have been unique: but a similar occurrence was described by Mr. Hey of Leeds, a short time previously to the publication of Mr. Cooper's work.

From the report which we have given of this performance, our readers will perceive that it is possessed of first-rate excellence. It unites, indeed, every qualification which can render it of value both to the anatomist and the surgeon; the descriptions are perspicuous, the practical directions are unembarrassed, and the style exhibits a specimen of that elegant simplicity which is peculiarly appropriate to books of science. Respecting one circumstance, however, we cannot with-hold our objections: we refer to the manner in which the volume is offered to the public. It is printed in very large folio, with magnificent type and paper; from its size, it is inconvenient to read, or to arrange in a library; and it is sold at the large price of two guineas. We have frequently deplored the prevailing taste for fine books, which enhances their price so much as to place them out of the reach of those who would derive most pleasure and profit from them: but we have seldom felt more regret than on the present occasion, when a work, which ought to be in the hands of every surgeon in the kingdom, is rendered inaccessible to the greatest part of the profession. The same remarks may be made on the plates as on the letter-press; they are large, and what would be called splendid; and we have no doubt that they are accurate, so far as the shape and size of the parts are concerned: but, as anatomical engravings, we think that they are very indifferent, since they are labored, heavy, and stiff, and appear to us devoid of character and spirit.

Bos.

ART. V. *Sermons on Education, on Reflection, on the Greatness of God in the Works of Nature, and in the Government of the World, on Charity, and on various other Topics;* from the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsic. By the Rev. William Tooke, F. R. S. 8vo. 2 Vols. pp. 600 in each. 11. 1s. Boards. Longman and Co. 1806.

No preliminary remarks on the general character and merits of M. Zollikofer, as a preacher and a writer, are necessary from us on the present occasion. He is already well known to our readers; who will be pleased to hear that these sermons are equally valuable with those which have preceded them from the same pen *, and display a similar intimate acquaintance with human nature. The same nice discrimination and animated devotion, the same good sense and appropriate diction, which prevailed in his former volumes, are also conspicuous in those which are now before us.

Agreeably to the title, several of the sermons treat on particular subjects; those *on Education* are six in number; those *on Reflection*, five: the number appropriated to the *Consideration of the Greatness of God in the Works of Nature* and *in the Government of the World* is eight; and those on *Charity*, which conclude the first volume, are twelve. The discourses in the second volume are more miscellaneous, and are thirty-three in number: but the subjects to which the greatest attention is paid are *Happiness*, and *the Holy Communion*. This volume is concluded with a delineation of the literary, moral, and religious character of M. Zollikofer, in a letter from M. Christian Garve to a friend at Leipsic.

The Sermons on Education form a regular set of discourses on the subject, and are of great excellence. We are of opinion that were this part of the work published in a separate form, it would rank highly among the many treatises which have appeared on this topic; and on account of the many rules which it contains for the right formation of young minds, it would be a very useful manual for most persons. In proof of the justice of our commendation, we make the following selection from many passages equally meritorious, from which the reader may judge for himself:

'To the general rules prescribed in our former discourse, we will to-day subjoin a few that shall more especially relate to the chief particular virtues to which children and young persons should be trained up by those whose duty it is to form their hearts or their moral characters.

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* See M. Rev. Vol. xlviii. N. S. p. 163.

'The first of these rules is this: Inure them from their earliest infancy to obedience and submission. He that has not learnt this in his childhood and youth is unhappy for the rest of his life. All of us are occasionally brought into situations where it is necessary for us to submit, where we must comply, if we would not run counter to our duties, or bring harm upon ourselves and others. Either we must avoid human society altogether, renounce all its advantages and pleasures, and take up our abode in the holes of the rock, or the dens of the forest; or we must sacrifice a part of our natural liberty to the security and quiet enjoyment of the rest, subject ourselves to certain restraints, and alternately yield to each other. But how unfit must he be for this, who has, for ten, fifteen, or a greater number of years, unmolestedly followed his own inclinations, who has suffered no opposition, whose wishes for every thing he saw were so many commands uniformly submitted to by the blind indulgence of his parents and tutors, and who now all at once must adopt a quite different course of action! The time is arrived when he must make his entrance into the world. At every step he meets with obstructions. His wishes are scarcely noticed, while he expects to see all men running to fulfil them. They much rather openly oppose his desires and aims. His vanity and arrogance will be offended one while in this manner and then in another; but the disease is too inveterate to admit of a cure. Unfortunate man! Deplorable victim of extreme fondness and indulgence! How often, when once thou comest to reflection, how often wilt thou lament this cruel tenderness! How often wilt thou wish that thy parents, thy preceptors, had exerted their proper authority over thee, and taught thee obedience! O ye parents, would you spare your children these sighs, these complaints, and the miseries that extort them; inure them to discipline, I say, to discipline, for by precept and exhortation alone you will never succeed; exercise them in obedience and submission. Allow yourselves to be easily prevailed on; frequently go before their requests when they ask for things innocent and good; and shew them by facts how much you have their real satisfaction and their real happiness at heart; but never should they obtain any thing from you by force; never yield to their impetuosity or clamour; let not the tears of stubbornness melt you to an ill-timed compassion. Enjoin them nothing without mature deliberation, without sufficient reason; let the justice, the equity, the indulgence that is due to their age and weakness, be the rule of all your commands; but when once you have delivered them, never think of a repeal, but absolutely insist on the most punctual and unreserved compliance; and let neither headstrong opposition, nor artful flattery, move you to the revocation of them. Beware however of issuing too many, or too different orders at once. You will thereby lay an insupportable yoke on their necks, and in some measure compel them to disobedience; or you will make timid vassals of them, impatiently waiting for the moment when they may misuse their freedom without reproof or observation. Leave therefore to their own option whatever is in itself indifferent and can have no prejudical influence on their morals; and be content sometimes in furnishing them with useful suggestions and reasons by which they

may determine for themselves. Imitate herein the great lawgiver of the universe. Consider how much he has left to our free-agency, and how greatly he has thus facilitated our obedience to his commands! The neglect of this rule, my friends, is the principal cause that so few children learn obedience. If we will be always heaping command upon command, and regulating as it were every posture, every word, every look, every motion of the child or the youth by law, we ourselves cannot be attentive to all these commands, and must of necessity pass over many transgressions of our laws in silence; and by this means the rest of our laws and ordinances, even the weightiest of them, lose their force, and disobedience becomes habitual.'

The Sermons on the Greatness of God in the Works of Nature, and in the Government of the World, contain many pleasing contemplations on these interesting subjects. In those on the Spring of the Year, we meet with a reference to the general Resurrection, in which, although the thoughts be familiar to pious minds, the author's manner of treating them will be found gratifying:

'The renovation and embellishment of the face of the earth, the resuscitation of the life of nature, is a glorious type of the future renovation and perfection of the human race, of the general resurrection of the dead to the superior life. Yes, christians, when on some bright vernal day, I perceive all things springing from the earth, rising into light, budding, opening into bloom, pushing upwards; when I behold that which was apparently dead and corrupted, now revived, arrayed in fresh pomp, inspired with new vigour and rejoicing in its existence: my imagination immediately transports me to that grand and solemn scene which christianity bids us expect at the end of the world; then I figure to myself the final glorious triumph over all that is called death and corruption; then I hear the Son of the Father, who is the resurrection and the life, the lord and judge of men calling to the dead; lo they leave their clay-cold beds and arise from their tombs, lo the sea and the deeps, the air and the earth give up the spoils of man committed to them, lo my brethren, my sisters burst the bonds of death and of corruption, behold them all reanimated and transformed, all immortal, endowed with superior powers, restored in the most perfect state of human nature. What a scene of most astonishing revolutions and transformations! What diversity of life and enjoyment of life, of thoughts never yet conceived and emotions never yet imagined! What a harvest from the sowing of all ages, of all the thousands of years that have elapsed since the first to the last of mortals! What a glorious unravelment of all that appears to us now mysterious and incomprehensible in the ways of providence and the fortunes of mankind! And this I then expect with the firmer faith, as all that I see before me leaves me no room to doubt the inexhaustible vital energy of God and his continual superintendance over all his creatures; as I here so distinctly perceive, how glorious the Almighty is, in his care to preserve, to renew, to transmute, to transform, and reinstate all things, even the least and

the meanest, and to conduct them higher from step to step and to bring them nearer to perfection. And in this belief, in this expectation I no longer shudder at the thoughts of the grave, am ready without repining to commit my clay-formed body to its parent earth, and in the mean time gladden myself with the idea, that it will hereafter as assuredly proceed forth of it, reanimated and glorified as assuredly as the Almighty, who cloaths the spring and raises the caterpillar into a winged insect, suffers none of his creatures to perish, and leaves nothing that is capable of life under the dominion of death.'

In the second Volume, the Sermon on the Miseries of a sinful Life thus contrasts the sufferings of a virtuous and a vicious character:

'In affairs of momentous concern, how greatly are ye losers, ye thoughtless and disobedient, in comparison of those who lead a truly virtuous, christian course of life! or, which burden is the heaviest, the burden of the law, of a righteous, equitable law, which we readily obey, and the obedience to which is real felicity; or the burden of a bad conscience and the dread of that punishment which is denounced against its transgressors? Which burden is the heaviest, the burden of unmerited scorn, of a transient ridicule; or the burden of inward dissatisfaction with oneself, of secret, continually persecuting reproaches? Which obedience is the easiest, the most honourable, the most comfortable, the obedience which we pay to the commands of God, the benign and gracious father of all, the commands of Jesus Christ, the mightiest, most magnanimous deliverer and lord; or the obedience which we afford to violent, unbridled, capricious lusts and passions, and to the fickle and often preposterous usages of the world? Which of the two costs more pains and toil, to refrain from a vile, iniquitous action; or, after having committed it and thereby produced much confusion and disorder within and without us, to repair all this and to satisfy oneself and others? Which of the two suffers most, the patient and meek man, who stifles his impetuosity and is always master of his temper, or the angry and resentful who yield to their passions, slavishly follow their impulses, and afterwards, when they come to reflect, are sorry for what they have spoken or done? Which of the two suffers most, the placable man, who must probably use force upon himself to suppress his feelings, and sincerely to pardon him whom he believes to have injured him, but then, as soon as that is over, has thrown off a grievous load from his heart, and can now again rejoice in God and man; or the vindictive and implacable man, who entertains hatred and malice in his bosom, thereby embitters all the charms of society, whenever he falls himself, or puts others into a rage, and must be shy alike of God and man? Which of the two suffers most, the wise man who moderates and sets bounds to his appetites, directs them always to the best objects, and then is sure of their gratification; or the slave of sensuality, who gives them free scope, cherishes them with complacency, and then can so seldom accomplish his desires, is so frequently deceived

ceived by flattering expectations? Oh how easy, how mild, is the dominion of virtue and religion in comparison of the cruel and oppressive yoke of a sinful, unchristian temper and conduct! How much heavier are the burdens borne to the end of his days by the man who leads such a life, than those which he endeavours thereby to avoid, and which so soon would cease to be burdensome to him!'

As we frequently hear remarks on the want of happiness in the marriage state, we extract a paragraph from the Sermon on the Causes of the Deficiency in Domestic Pleasure and Happiness, which may help to remove some of the evils that are the subjects of complaint:

'Defect of mutual esteem and affection is therefore the first and certainly one of the leading causes of the defect in domestic pleasure and domestic happiness. Would I court the society and the converse, could I be brisk and gay in the society and converse of one of whom I entertain an ill opinion, to whom I ascribe no good qualities, no honest sentiments, no merits in regard to myself or others, whom I think incapable of teaching me anything, of helping and assisting me in anything, or of contributing anything to my happiness? And how frequently is not this the case between relatives and members of families! How frequently is it not sordid interest or blind passion that knits the most sacred and indissoluble of all ties! And when once the charm of the purchased or inveigled prize has lost its novelty, when passion gives way to calm reflection, how soon must that connection be weakened or dissolved which was only cemented by lucre or passion! This gross deception however out of the case, how frequently do we build our domestic happiness on expectations that are contrary both to the nature of man and of things! We expect from human beings superhuman perfection; capacities without limitation, virtues without a flaw, light without shade. We expect pleasure without any trouble, joy without any appendage of sorrow and care. Is the expectation, as it cannot be otherwise, unfulfilled? we imagine ourselves deceived, defrauded: overlook all the beautiful and good that really exists in the object of our disappointment; esteem it not according to its intrinsic worth, but according to the extravagant, fantastical image which we had previously formed of it; enumerate all the real and imaginary blemishes of it with the utmost accuracy, and complain of unmerited misfortune. How can mutual esteem and affection be there, and how without it domestic happiness be enjoyed! Consequences not less pernicious frequently attend on imprudence. We should be led almost to imagine that domestic life, that the nuptial tie exempts us from the obligation of observing the rules of propriety and decorum. We therefore entirely cease from keeping a guard over ourselves and preserving a clear consciousness of our actions, resign ourselves without reserve to our natural or assumed infirmities and failings, make no scruple of shewing ourselves in an unfavourable or disgusting light, abuse the rights of familiarity and frankness even to insult, and are apt to persuade ourselves, that persons, who are so intimately connected together, have

no

no need of reciprocal indulgence and candour. How very much, however, by such imprudent behaviour, must esteem and affection, those two main columns of domestic happiness, be shaken! How much more frequently must this sort of conduct alienate the hearts of those who are guilty of it, than unite them more completely together! How much oftener disturb and embitter their union and their intercourse, than alleviate and sweeten it! No, my pious hearers, would ye enjoy domestic happiness, raise it on the solid basis of tenderness and esteem. Never expect more of one another, than either party, according to your several capacities, endowments, education, circumstances and situation, is able to afford. Expect not from one another faultless, perfect, and uninterrupted satisfaction, but always a variety of imperfections and frailties, a variety of troubles and uneasiness. Accustom yourselves therefore to remark rather the good and excellent, than the bad and defective, that either of you possess, and be as careful to hold up to the light and to rejoice in the former, as to excuse and conceal the latter. Shew either to other the greater tenderness and indulgence, the greater opportunity and means you have of more clearly perceiving the proximate and remoter occasions of your mutual infirmities and failings. At the same time never, never lose sight yourself of what is proper and decorous; let reciprocally the other perceive as little as possible your failings and defects; let neither be indifferent to the judgment and approbation of the other, but each of you take pains to convey to the other, by the use of all legitimate and allowable means, a good opinion of yourself, or to confirm it if already entertained. Thus alone can you be animated by mutual esteem and tenderness, and when you are animated by them, what sources of domestic pleasure will they not open to you! Where will it be possible for you to seek and find greater satisfaction and felicity, than where you may safely reckon upon mutual tenderness and esteem?"

From these quotations, the reader will see how well qualified was the author for discussing the subjects which he undertook. To some, probably, his style may appear too diffuse; yet the reason of this is sufficiently explained, when it is considered that the discourses were written for the purpose of being delivered separately; and that, from an anxiety to place his subjects in a variety of lights, he could not well avoid a seeming concurrence of ideas. His mode of expression is on the whole perspicuous and impressive, often lively, and generally pleasing. His rules for the general conduct of life shew how far he studied the duties of mankind in their several relations, and are of the highest value.—Though the religious sentiments contained in these volumes may not altogether accord with those which are by us termed orthodox, yet they are not obtruded on the reader; the opinions, which differ from those that are generally received, are brought forwards only when the nature of the subject required them; and when they are expressly stated, they are offered in a conciliating manner. Those persons, who may be dissatisfied

fied with the author on account of some of the doctrines which he teaches, will likewise be displeased with him for not more frequently quoting and using the language of scripture, and on this account will think that many of the sermons deserve rather the title of Moral Discourses than that which is given to them: but, though the subjects are certainly treated in a manner too refined and philosophical for the majority of mankind, as the congregation of the author consisted chiefly of the higher classes, the consideration of this circumstance will in a great measure justify the style which he used. Whatever objections some readers may make to his doctrines and choice of words, all pious persons must be pleased with his earnestness and animation, and must allow him ample credit for his forcible exhortations to the practice of virtue.

With respect to the translation, not having the original at hand, we cannot ascertain its fidelity: but from the character of the language we have every reason to expect that justice has been rendered to the author. We observe, however, some objectionable expressions; and we occasionally find words, which represent only general ideas, used to express particular significations; that is, words in the plural number which do not admit of a plural, such as, *existences*, *eternities*, *felicities*, *assistances*, &c. We marked also several terms which are either not sanctioned by the best writers, or are become too obsolete for discourses of this nature; such as *caducity*, *fugaciousness*, *offuscate*, *effectuate*, *appetences*, *abnegation*, *exundation*, *unimpededly*, &c. Our language has more intelligible expressions, by which the ideas here intended to be represented may be expressed, and the translator would do well to avoid using them in future. These blemishes, however, are comparatively trifling; in a work in which *effect* is more to be considered than polished elegance and refined correctness of style.

W. Re-s. 1st Art.

ART. VI. *A Grammar of the Greek Tongue*, on a new and improved Plan. By John Jones, Member of the Philological Society at Manchester. 12mo. pp. 360. 6s. Boards. Longman and Co.

AN attempt to facilitate the acquisition of a language of such elegance and importance as the Greek must meet with some commendation, even though the merit of the performance should fall short of our expectations: but when a person possessed of real erudition, and critical acumen, exerts his powers in this department, his labours claim the approbation and applause of the learned world; to which he renders the most essential service. Truly laudable are his efforts who smooths the way to the

the perusal of those invaluable writers, whose excellence has borne the test of ages; from whom the moderns have imbibed the principles of science and of taste; and to whom they are indebted for the best models in the art of composition.

In order to succeed in an undertaking of this nature, and to improve on the labours of the learned men who have written on the subject, considerable abilities are necessary; he who attempts the task with any probability of success must be endowed with shrewdness and sagacity for the discovery of analogies, and a sound judgment to decide on them; he must be well versed in a variety of authors, and acquainted with their habits of thought and modes of expression; and he must also possess a knowlege of kindred languages, and be enabled to make use of it for the elucidation of the points under dicussion.

The title-page of the present volume informs us that the Grammar is on a *new* plan; an intimation which may probably induce the curious inquirer to examine its contents: but we are also told that it is on an *improved* plan: here the author decides on the merit of the performance, and forestalls the opinion of the reader, when it would be much more proper to leave any such improvement for the discovery of those who peruse it. Every author, who gives a work to the public on a subject which has been treated by several predecessors, may state that the plan is *new*: but, with regard to its being an *improvement*, his publication of it implies his own opinion, and therefore such an assertion is unnecessary as well as unbecoming.

In examining this grammar according to its professions, our notice is first attracted by the language in which it is written, and which is *English*: in this respect it is comparatively new, though not absolutely: but whether this be or be not an improvement is a question which will excite different opinions. To encounter the difficulties which attend the acquisition of a strange language, the use of our own seems most reasonable, because the statement of rules, of analogies, and of minute exceptions, in any other dialect, adds obstacles to no purpose; yet, notwithstanding this objection, the advocates for the teaching of Greek through the medium of the Latin are not at a loss for arguments to allege in favour of their opinion. They urge that the young classical student, whether at school or under a private tutor, is always taught Latin before Greek, and generally is not required to learn the latter until he is able, with little assistance, to read an easy author in the former: at such a period, they state, it is very proper that, while he begins another language, he should improve himself in that in which he is not perfect; and this is done by acquiring the rules of the

new,

new, written in the old. The Latin, they likewise say, has the advantage of expressing its sense in fewer words than the English; and moreover, that the Greek Grammar in Latin, although apparently adding difficulties in acquiring Greek, is in reality very seldom found to occasion such to the young student. We think that a Greek Grammar in English, for these reasons, is not likely to be adopted in schools, though it may be of considerable advantage to the private student; and its use is certainly confined to an English public.

Mr. Jones divides his work into three parts, which are subdivided into chapters: the first part relates to the elements of speech, and the declinable words: the second, to contractions, and the formation of words; and the third, to syntax, and the influence of association on the Greek language.

With Chapter I, which treats of Letter, Diphthong, and Syllable, we were much pleased, particularly the decomposition of the double letters ψ ξ ζ; the former being decomposed to the letter σ joined either to π, β, or φ, the second to the letter σ joined either to κ, γ, or χ, and the latter to the letter σ joined to τ, δ, or θ.—In the chapters on the properties of Nouns are many valuable observations; and among the rest that of ascertaining the genders either by the *signification* or *termination*. The Declensions are simplified and reduced to three; the first and second in the Westminster Grammar are consolidated; and the fourth, being the attic dialect of the third, is considered as belonging to it. All the declensions of nouns in the contracted form are referred to the third part of the work.

Mr. Jones's observations in the chapters on the origin and properties of Verbs appear to us so ingenious and important, that we shall lay some of them before our readers:

'Verbs originally were the names of things, or substantives; but by combining with them the personal pronouns, they became in consequence of the association of ideas to express not things, but the *operations* of things. The conversion of nouns into verbs is easily explained in the following manner. Suppose the personal pronouns to have become by use thus changed:

εγω —— ω	I	ἡμεις —— ομεν	we
συ —— ις	thou	ὑμεις —— ετε	ye
ὁυ —— ει	he	ὁυτοι —— ουσι	they

'Now let these in their corrupted state be annexed to any noun, for instance to οινο-ς wine; and we shall have οινο-ω wine I, οινο ις wine thou, οινο-ει, wine he; οινο-ομεν, wine we; οινο-ετε, wine ye; οινο-ουσι, wine they.

'When the attention of the speaker or hearer was fixed upon the first of these combinations, the union of the two words which signified himself

self and wine could not fail of bringing to his mind the circumstances which he had previously experienced in *connection* with that liquid; and hence he recalled the idea of *making wine*, or *tasting wine*, or *drinking wine*; consequently the two terms thus combined he naturally employed to express one of these notions. A similar process takes place with regard to the remaining five combinations, and thus have we in Greek and other languages, verbs diversified by six persons. This extension of the names of things to signify the actions, which those things have been observed to exert, is founded on the law of association; and may be illustrated by a thousand instances in all languages, but in none so remarkably as in the Hebrew. This last, as being among the first, if not the very first language of men, exhibits in the clearest manner, when duly examined, every step which mankind took in the communication of their ideas by means of speech; and its verbs when stripped of the personal pronouns combined with them, appear to be nothing else than the names of things. Be it observed that this doctrine, concerning the origin of verbs, is not a matter of barren speculation; but serves to unfold much order, beauty, and simplicity in the construction of the Greek verbs, and to render their numerous inflexions more perfectly understood, and more easily retained by the learner.'—

'Conjugation is the mode in which the personal terminations of verbs are changed to express the several moods and tenses.—In the Greek tongue, there are only three of these modes, the first comprehends verbs ending in ω; the second those in μι; the third such as terminate in μαι. The two former, as they convey an active signification, may be called the *Active forms*, the last, the *Passive form*.'

In treating of the Passive Voice, Mr. Jones thus expresses himself:

'The Passive voice may be derived from the Active by annexing ομαι in the room of ω to the radical verbs. The origin of the passive form may, I conceive, be deduced from the position already laid down; viz. that verbs are the names of things, converted by the association of ideas to signify the actions of those things.

'A person having built a house, and wanting a term to convey that operation, would recur either to the *materials* employed for that purpose, or to the edifice itself. If he were a Saxon, he would derive the desired term from the former; if a Grecian, from the latter; thus he would have said *timber I.*—οικιζω (οικος εγω) *house I.* Here the pronoun I connected with the materials or work, and in that case which usually expresses a person in action, represents the speaker as agent in the business. But if the same Grecian had to represent himself, not as an agent, but as one to whom the house belonged, and for whom it was built, he would then have used the pronoun in a different case—οικος μοι *house for me.* In this instance, the terms οικος μοι *house for me*, do not now, as before, coalesce as an action with its agent, but as an action with the person to whom it belongs, for whom it is intended, and in whom it terminates. Hence their combination might come to convey the idea, I *am housed* or *am built*,—for the auxiliary *am* serves only to assert that *built* or *housed* belongs to the pronoun

noun preceding it, and to cement their union in the mind as subject and predicate.

'In the same manner, if σοι τοι(τῳ) the dative case of συ *thou* and ὁ *he* be annexed to the word οικος, now converted by this connection into a verb, we shall have οικος-σοι, οικος-τοι, *house for thee, house for him.* These combinations, by very slight changes, become οικιζ-ομαι, οικιζαι οικιζ-εται, *I am built, thou art built, he is built.* In the plural number, the pronouns annexed are so much changed as to preserve no resemblance to their original state. In the dual, however, their analogy is preserved pretty free from corruption. Thus δυοιν the dative of δυω is changed into θον, which annexed to the radical verb forms the second and third persons dual; οικιζ-θον *ye* or *they two are built.* The pronoun ἡμεις *we* prefixed to θον is abbreviated into εμεθον, which forms the first person dual, οικιζομεθον *we two are built.*'

Part III. contains an account of the words which suffer contractions in their several relations; and, by a few simple rules, Mr. J. explains the variations which they undergo, whether nouns or verbs. The chapter on the Greek dialects, as far as it goes, is valuable; and those which follow on the composition of words will prove of great service in acquiring the language.

The Fourth Part contains the Syntax; and on this portion of the volume, which is very considerable, the author appears have bestowed peculiar pains. Here he summonses his various powers, his ingenuity, and his learning, to explain the numerous and anomalous idioms of this copious language; and every difficulty is confidently opposed, and laboriously explained. He hesitates not, in various instances, to depart from the first authorities, when they are adverse to his opinion; and he particularly treats of the relations of nouns, adjectives, and verbs, in all their varieties of construction, however irregular. The Prepositions are simplified and decomposed to their original roots, and their various meaning is illustrated with great ingenuity. Adverbs, conjunctions, and interjections, are also decomposed, and thus satisfactorily explained.—The last chapter treats of the influence of Association on the Greek language; and many idioms and seeming inaccuracies, which did not come within the rules of Syntax, are enforced and rendered more comprehensible by having recourse to it.

Although we have thus far spoken favourably of this treatise, we must now point out some deficiencies that occurred to us in the examination. We think that the plan is capable of considerable improvement. In order to give the greater novelty, the author has in many respects departed from the old Grammar, without sufficient cause; and we should have preferred that the many emendations here suggested had been ingrafted on the old, with only the necessary alteration. To instance

instance a few particulars; Mr. Jones has deviated from the old division into parts of speech, which should certainly be treated each separately; from the neglect of this easy method we meet with some confusion, and we find adjectives and even participles in the chapter which professes to treat only of nouns. The other parts of speech are not kept sufficiently distinct; and as to adverbs, conjunctions, prepositions, and interjections, the student does not obtain any account of them, till he is presumed to be a tolerable scholar by labouring through the Syntax, when he finds them introduced nearly at the end of the book.

Another material deficiency is the want of adequate examples, particularly of the modes and tenses of the verbs, of which the author seemed conscious at the conclusion of the work, where we find paradigms (tables) of them: but they would certainly be of greater benefit to the learner, were they placed in the part in which he treats of the verbs. The paradigms of them in the first person singular in each mode and tense, as in other grammars, would be an improvement. Paradigms of the several Dialects, as they affect the terminations of words, are also wanting. The Syntax, as it is, seems very long, and many parts are not very important to a beginner; if these parts, as well as some others, were more frequently confined to the smaller type of the volume, its size would have been lessened, and the self-teaching student would be the better enabled to judge what should first engage his attention. We noted also several inaccuracies, to which probably the author alludes when he says that he discovered some errors, after the printing of the book, and which he promises carefully to correct, should a new edition be wanted.

In his Rules for the Syntax of Verbs, Mr. Jones occasionally refines without sufficient reason. E. G.

'Rule XVI. The genitive is often used for the dative, or the dative for the genitive, as the writer is desirous of fixing the attention of his reader upon the *source*, or upon the *instrument* or *end* of the specified action.

'Thus, when Homer says of Hector, Il. viii. 235, *he would burn the ships* WITH *flaming fire*, Νηας εμπρησει πυρι κηλεῳ, he fixes the mind upon fire, as the instrument by which this is done; but when in another place, Il. ix. 242, he writes, Αυτας τε εμπρησειν μαλερου πυρος, *that he would burn them* FROM *fire*, he directs the attention backward to fire, as the *cause* from which their being burnt proceeded.'

If Homer were alive, we suspect that he would say that the grammarian has discovered what the poet never intended to express, for that in both phrases the latter had the same idea.

The account of the Greek prepositions is very ingenious: but in common use they could not have been employed with that precision which Mr. Jones would intimate. In the following passages, δια governs both a genitive and an accusative noun, though in both it signifies the end to which the attention is directed:

'Δια της επιγνωσεως του καλεσαντος ημας δια δοξης και αρετης, *through the knowledge of him who hath called us to glory and virtue—the knowledge of him being the means, glory and virtue the end, of our calling.*

'As δια signifies the end to which the attention is directed, it governs an accusative noun. Δια την ελπιδα την αποκειμενην εν τοις ουρανοις, *with a view to the hope—on account of the hope—which is laid up for you in heaven,* Col. i. 5.'

Is not the author's remark on John x. 8. an instance of hypercriticism?

'Our Lord having said, that he was *the door,* adds John x. 8. in reference to some false guides and impostors then living among his opponents, Παντες, ὁσοι προ εμου ηλθον, κλεπται εισι και ληςαι, *all who are come before me* (i. e *before the door*) *are thieves and robbers.* Observe, he says εισι *are,* and not ησαν *were*; which shews he meant some persons *then living,* and perhaps *present,* when this parable was delivered. Their appearance as deceivers being already made, the verb ηλθον is properly put in the past tense.'

Mr. Jones's account of the formation of the *perfect tense,* and his subsequent inferences, well merit consideration; and we may extend the same remark to his chapter on the Influence of Association on the Greek Language: which section we hope to see enlarged in a subsequent edition.

When the author apologizes for typographical errors, and other inadvertencies, which will strike the learned reader, are we to class the translation of Rom. xv. 5. among the latter, and that of a passage from Epictetus at p. 334, 5.?

Mr. Jones's method of analyzing the Greek Language is new, and his application of it to the more easy attainment of that tongue is a material improvement. As a book for the use of a tutor in instructing a limited number of pupils, his grammar deserves our recommendation; and were the deficiencies which we have pointed out carefully supplied, it would then, both for the public and the private student, be intitled to a decided preference over others.

In the preface, the author states that, should this work meet with a favourable reception, he intends to publish a Grammar of the Latin Language on the same plan; and also a Treatise on Greek Prosody. He moreover intimates that he is employed in collecting materials for a Greek English Lexicon. From the abilities discovered in the production before us, to the consideration of which we have allotted much more space

than such elementary works can usually demand, we have formed a high opinion of his qualifications for the plans which he here announces; and we shall look forwards with pleasure to his future publications.

W. Re-s.

ART. VII. *The Penance of Hugo*, a Vision on the French Revolution. In the Manner of Dante. In Four Cantos. Written on Occasion of the Death of Nicola Hugo de Basseville, Envoy from the French Republic at Rome, January 14, 1793. Translated from the original Italian of Vicenzo Monti into English Verse. With two additional Cantos, by the Rev. Henry Boyd, A. M. 12mo. pp. 190. 5s. Boards. Longman and Co.

IN our notice of Mr. Mathias's Italian Tracts *, we adverted in general terms to the nature and spirit of Monti's Poem, which here appears before us in a separate and augmented form, and in an English dress, and of which it may therefore be proper now to speak more circumstantially. It opens at the moment when the spirit of its hero, (if so he may be called,) on its removal to another world, is seized by a minister of the infernal regions, and very seasonably rescued by a guardian angel. From him, Hugo learns that he is destined to enjoy eternal happiness, but not until his native land has expiated the crimes of the revolution in which he had participated; and in the mean while, he is sentenced to contemplate and deplore the scenes of public guilt and misery which must still be exhibited in his devoted country. With this view, his spirit, conducted by the angel, hovers over Marseilles, while the mob were enjoying the spectacle of a victim offered up on the guillotine. The ghost of the murdered man joins Hugo, and informs him that, in the capacity of public executioner, he had been commanded by the mob to insult the image of Christ, by putting a halter round its neck; that he was condemned to death for refusing to perpetrate this act of sacrilege; and that his soul had found grace. The two spirits embrace, and then separate, Hugo continuing his penitential progress, still escorted by his guide. Blood, gibbets, sacrilege, and desolation every where meet their sight; and at length, they reach Paris on the very morning of the execution of Louis:

> 'In that dread moment to the funeral stage
> The monarch comes, unmov'd by mortal rage,
> And mounts unterrified, and looks around

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* See Rev. N. S. Vol. xlviii. p. 13.

With

With inborn majesty, that spreads an awe
On them that scorn'd divine and human law,
And cruelty a short suspension found.

'Behold a wonder! with Demonian wrath *
Four sons of darkness mount the stage of death
Like men, but each an hideous vizor wore,
With strange distorted looks. A strangling cord
Was twisted close around each neck abhorred,
And every hand a bloddy dagger bore.

'O'er every visage hung with horrid shade
Their locks, like unshorn fields in ruin laid,
By Eurus in his rage: and every face
In characters of blood disclos'd a name
By justice doom'd to everlasting fame,
Foul regicides and foes of human race.

'First Ankerstrom and Damiens met the sight.
Ravaillac next, a more infernal sprite,
But, with the shadow of his hand, the last
Conceal'd his title. Soon the Stygian band
Seiz'd on their victim with remorseless hand,
And bound him for his fate with cruel haste.

'Then like his LORD, who with his latest breath,
Pray'd for the cruel authors of his death,
And cry'd "O Father, why forsake thy son"
Beneath the fatal edge, the fiend-like crew,
With force combin'd the royal victim drew,
Before his saintly orisons were done.

"Receive my spirit, Lord," he cry'd aloud,
"And save my people, save this blinded crowd."
He could no more, for now a ruffian hand
Led him beneath the steel with fatal force;
Aloft the steel was rais'd without remorse,
By a dark second of the bloody band.

'His consecrated locks another held,
And downward to the fatal block compell'd
The royal head; a fourth the fatal twine
Cut sheer, and down the forceful engine fell.
Earth shook, and ocean seem'd in rage to swell,
While Heav'n in thunder gave the fatal sign.'

The soul of the injured monarch flies to heaven, and is greeted by a host of Gallic Martyrs. Hugo then pierces through the crowd, and implores forgiveness of his earthly offences. Louis grants his suit, and enjoins him to protect the queen and the dauphin, and to stimulate the powers of Europe, particularly the Pope, to avenge his death.—A band of demons and spectres, in the meantime, crowd around the royal body, to

'* These beings are supposed to be seen only by the two spirits.'

drink the blood, but are driven off by an angel with a fiery sword. This band is led by four regicides, and *graced* by Voltaire, Diderot, Helvetius, Rousseau, &c. The *Jansenists* are stationed in the centre; and the Atheists, headed by the author of *Le Systême de la Nature*, bring up the rear. As Basseville was startled on beholding the ghost of Raynal, he is informed that, although that philosopher be still living, his spirit is among the damned, and his body animated by a fiend.—Four angels next descend to the nether world to rouse the nations to arms, and are encountered by two airy forms, on the vest of one of whom are figured the principal scenes of the revolution. All Europe prepares for war. Hugo asks how such extensive commotions are to terminate; and the angel very wisely tells him that, if he comes with him, he shall know. Here ends the original poem.

In the succeeding cantos, Napoleon holds converse with a demon, in visions of the night, and learns his future destiny from witches. The Vices boil a cauldron, and produce a direful being, y-clept *Anancus*, or Necessity. The Corsican then proceeds victoriously, abolishes the Directory, and defeats the powers leagued against him.—The supplement, therefore, furnished by the translator, still leaves the story incomplete; and the wandering spirit is dismissed with a vague assurance that truth shall finally prevail over error. Mr. Boyd's continuation of the poem likewise manifests less fertility of invention than the original cantos, and has a more pointed reference to the blood-stained career of Napoleon I. than to the destinies of Hugo de Basseville.—The whole performance, indeed, is somewhat sombre and tiresome, and will probably enjoy only an ephemerous existence. Mr. Boyd betrays a decided propensity to dark allegory and solemn numbers: but we could wish that he had exercised his genius and talents on themes of greater magnitude than the murder of a French agent in the streets of Rome. His manner, we may add, appears both more obscure and more paraphrastic than accords with the simple severity of his prototype; while the structure of his measure is by no means calculated to relieve the langnor with which we peruse a grave poem on the death of a person, who was neither sufficiently conspicuous nor sufficiently virtuous to arrest general sympathy. The music and majesty of his lines are frequently marred by inadmissible rhymes: but a few detached stanzas have considerable poetical merit.

To this poem is subjoined an imitation of Gray's Descent of Odin, intitled *The Witch of Lapland*, supposed to be written after the storm that drove the English fleet from Brest, in January,

January, 1803. This minor piece, which possesses claims to praise, begins thus;

'UPROSE the fiend of Gaul with speed,
And seiz'd his fiery-footed steed,
And over sea and land he flew,
Till near the witches' den he drew;
The lofty rock, the gloomy cave
Echoed to Finland's roaring wave,
And far within the fiend's abode,
That rule the blasts and vex the flood,
"Give me a wind," the Demon cry'd,
"To sweep the broad Atlantic tide,
And drive away the British train,
That block our ports and guard the main:
A storm, a storm, to scour the sea,
And claim a noble gift from me;
Grant me a storm, and name your *price*,
My pupil gives me large *supplies*."

The Witch then asks what will be her reward; and, though the demon proffers a store of human miseries, the inseparable attendants of war and oppression, she will be satisfied with nothing less than the hand of Nelson:

"I know the hand, I hate the name,"
The fiend reply'd, with eyes of flame,
And seaward soon he took his flight,
Borne on the dragon wing of night,
And oft he search'd the sea-wolf's jaw,
And oft the shark's voracious maw.
At length a shatter'd arm he found,
And bore to Lapland's stormy bound.

'The crone her crimson flag unfurl'd,
Dread signal to the vap'ry world,
And soon her elves, with sullen tune
Drew a dim halo round the moon,
Loud and long the tempest blew,
Uptackle ran the gallant crew,
The navy furl'd her sails in *haste*,
Half-yielding to the furious *blast*.
But mightier powers had render'd vain
The compact of the hellish train,
And soon like eagles, scatter'd far
By the rude rage of windy war,
The squadrons rallied to their post,
Lining with fate the trembling coast.
Storming with rage, the Demon finds
The grey commandress of the winds,
And loud, with furious bans assail'd,
Demanding why her magic fail'd?

 "Alass!"

" Alas!" the beldam cry'd, and *shook*
Her sides with laughter as she *spoke*;
" My friend, you quite mistook my meaning,
Dead fingers from the ocean gleaning;
That hand I meant is active still,
And He that baffles all our skill,
Defends from every chance of *war*
That member with peculiar *care*
But for the spoils you and your chief,
Gave me, a treasure past belief,
They shall be paid (by hell I vow)
With tenfold usury below.'

Another publication by Mr. Boyd is the subject of the ensuing article.

Muir

ART. VIII. *The Woodman's Tale*, after the Manner of Spenser. To which are added, other Poems, chiefly Narrative and Lyric, and the Royal Message, a Drama. By the Rev. Henry Boyd, A.M. Translator of the Divina Comedia of Dante, &c. 8vo. pp. 475. 10s. 6d. Boards. Longman and Co.

IMITATIONS of the poets of ruder times would not often be desirable, nor are they likely to be generally successful. Their faults may be more easily copied than their beauties; and even some features, which in *their* day might be deemed attractive, will now cease to gratify the feelings, or to excite commendation. Obscurity may create something like a pleasing awe, when real grandeur is discoverable beneath, and even licentiousness may be relished when it is seasoned with irresistible humour: but when dullness or absurdity alone is shaded by the misty cloak, and grossness on the contrary appears without the alluring dress which it so much requires, weariness and disgust must be the effects produced.—If we can wholly acquit Mr. Boyd of the latter part of this charge, it will not be found that we can absolve him from the former.

The first and last pieces in this collection are the most considerable in point of extent; and, like Mr. B.'s other original effusions, they bespeak a laudable familiarity with the language and ideas of poetry, while they betray too little regard to correct judgment, good taste, or patient revisal.—The design of the Woodman's Tale is to expose the pernicious effects of indulging in the use of ardent and fermented liquors; a very commendable intention, but not very likely to be forwarded by an obscure allegory in the Spenserian stanza. By the aid of the Introduction and a few notes, we are, indeed, informed of the meaning and conduct of this very singular performance: but

but we may be allowed to doubt that it will ever reclaim a single votary of Bacchus.

According to the relation of an old hermit, called Agdistes, the antient kings of the island of Ogygia originally sprang from man, but the race was afterward mixed by intermarriages with the Naiads, in spite of the artful attempts of Circe to captivate young King Crenæus. Lycurgus having banished Bacchus and Comus from Thrace, the last mentioned exile repairs to Ogygia, and gains the good graces of Ceres, who bears him a son. This wicked imp, in order that he may subject the island to the dominion of Circe, instigates the spirits of the fogs and storms to rebellion, and to assail the Naiads with the fatal charms of Circe's cup. The Sun himself conspires to effect the diabolical scheme, by drying up the fountains, and constraining the poor water-nymphs to have recourse to the baleful contents of the cup, which induce pride and madness, and force them to ascend in the form of pernicious vapour.—The offspring of Comus and Ceres next counterfeits shipwreck on the coast, and acquaints the Ogygians that he is marked out by the Delphic oracle as the victim whose sacrifice should appease the anger of Phœbus and the Naiads; that he had in vain fled from the island, since the wrath of heaven pursued him; and that he now solicited to undergo his fate. The atonement, he adds, will be complete, if they mix his remains with the sacred lymph of the Naiads, sublimed by Vulcan.—After various discussions, he is immolated in the manner which he prescribed; and to the islanders he bequeaths his children, who, like priests, are destined to appease the deities on great occasions. As the island is immediately visited by storms and calamities, the inhabitants have recourse to their lately ordained Flamens, who enjoin the performance of new ceremonies, and especially recommend a grand masked ball, which has a melancholy termination:

" Short and fallacious were their joys, for soon
The Stygian masquers dropp'd their fair disguise,
And, ranging to a loud Tartarean tune,
Display'd the features of the nether skies.
Now hideous forms on ev'ry side arise,
And threat with savage looks their trembling prey;
Each with Demonian glee his victim eyes,
Their victims stand in horrible dismay,
Irresolute alike to fly or stand at bay.

" A dragon there, voluminous and vast,
Shoots forth his dreadful length, to light reveal'd,
And clasping round his prey, secure and fast,
Keeps him awhile in deadly durance held,

Till all the poison in his veins conceal'd,
Transfus'd through ev'ry faculty, possest
His inmost soul, by social love unquell'd,
And ev'ry look and every act confest
Envy, a bosom plague, a dire, unsated guest.

'Another like a burning meteor flies,
Crossing the welkin in a summer's night,
And smites the man, till all his marrow fries
With foul concupiscence of low delight:
He longs to join the deep Circean rite,
And emulate the tenants of the sty,
And, all unconscious of his evil plight,
Forgets his lineage from the world on high,
And reckless liv'd of Blame or Scorn's retorted eye.'

Such is a short outline of this recondite fiction, for all the mysteries and concealed import of which we must refer to the author's keys and the reader's ingenuity. Mr. Boyd intimates that it is a juvenile attempt, scarcely deserving of an apology. If this be not affected modesty, we must remind him that the public are intitled to *some* respect, and may well dispense with five cantos of a dark rhapsody which seldom rouses the feelings or interests the heart.

The Royal Message, founded on the history of David and Uriah, is likewise open to various and formidable objections. In general, it is extremely hazardous to vary or to modernize the simple and popular narratives of Scripture. Nathan's affecting apologue and its forcible application, for example, must lose much of their effect when expanded into pages of blank verse. To an injudicious selection of his subject, the author has added much unnecessary complication of plot, with great display of base and intriguing characters; and, at length, he has recourse to the stale expedient of a vision, in order to introduce *Scipio Africanus* as one of the interlocutors.

The *Milesian Tales* are grafted on Irish history or traditions, and manifest none of the licence which their title might seem to imply; yet their local allusions, and the languor and obscurity which more or less pervade them, will subtract from their merit in the eyes of most readers. Occasionally, however, we meet with animated description, or touching sentiment. In the introductory stanzas to the Knight of Feltrim, the poet thus apostrophizes his former residence:

'O wood of Graigue! does fate decree
I ne'er must view thy shades again,
Nor e'er beneath a spreading tree
Rest me upon thy flow'ry plain.

'In

'In winter's cold and summer's heat,
I sported in thy shelter green,
And heard the driving tempest beat,
Secure beneath thy holly screen.

'There oft the throstle and the lark
I tended at their matins gay,
And Sol's last beams I stood to mark,
That from the green glade stole away.' &c.

Many of the smaller pieces are complimentary addresses to individuals distinguished by rank, accomplishment, or virtues. Among these, the verses to Robert Anderson, Esq. of Edinburgh, the Monody on the Rev. Dr. Henry Leslie, and the imitation of Mr. Mathias's Italian Ode to Mr. Roscoe, perhaps deserve the preference. Some are republished from the Poetical Register; and that which is intitled *Visions of Woodstock* is said to be *the* Prize Poem for the year 1777.—We quote the opening of the Ode:

'IMITATION of an ITALIAN ODE, addressed to William Roscoe, Esq. (Biographer of Lorenzo de Medici) by T. J. Mathias, Esq. Prefixed to his new Edition of Tiraboschi's Storia della Poesia Italiana. 1803.

'While 'cross my sphere of vision borne,
By Fancy call'd, the tuneful throng,
In moving splendour like the morn
An airy squadron, flits along,
And still as thro' the fadeless grove
March the masters of the lyre,
Apollo's tree, with signs of love,
Bends to salute the hallow'd choir,
To THEE whose periods, sweetly flowing,
Charms on every theme bestowing,
Lead thro' the maze of time, with soft control
The captivated soul;
I turn, O Flamen of the Muse,
Whose potent spell renews
Her sacred lamp's extinguish'd light,
And calls new glories from oblivion's night.
Wing'd with no ignoble aim,
A sounding shaft, from Pindar's bow,
I send, and barb it with the flame
That in my breast begins to glow.
Sequester'd from the vulgar throng
Of poets, while Valclusa's spring
And Dirce's fount inspire the song,
Let me not mount on flagging wing,
While, Roscoe! thee I call,
Whose sapient hand withdrew the pall

From

From many a monument of ages past,
And bade their splendours all revive, with time itself to last.

'Deeds heroic, arts divine,
Live along thy classic line;
I saw, and gloried in the view,
How the nymphs of Arno drew
From Aganippe's holy well
New supplies, their springs to swell;
I saw the winds to Britain bring
All the Muses on the wing;
I saw them in their rapid race
O'er the glowing welkin trace
A path, by which the souring soul
Mounts to Fame's ætherial goal.
But oh! what means yon pale, indignant shade,
That seems their sad, forsaken haunts to mourn?
Lamenting loud yon piles in ruin laid,
The fell oppressor and the tyrant's scorn,
And all the plagues by sad Etruria borne,
While, stung to fury by the mental pest
Which memory feeds, and long by anguish worn,
Midst his immortal train alike distrest,
He shows the mould'ring throne that good Lorenzo prest.
That forge he enters, whence, with war's alarms
Untir'd the furious god of battle bore
Napoleon's axe, and midst the din of arms
Display'd it like a sceptre, dipp'd in gore,
Fashion'd of gold and steel. The frighted shore
Of Nile and Ganges heard the boast profane,
When his dire edict threaten'd to restore
The desolating range of Tamerlane,
And over Asia's climes to stretch his iron reign.
But midst the dread Vulcanian cells,
Hark! what heavenly music swells!
Old Tuscany's romantic strain
The minstrel seems to wake again,
And while imagination burns,
On THEE his earnest eye he turns,
In all the majesty of song,
While voice and hand the notes prolong.'

If we rightly appreciate Mr. Boyd's talents, they are more suited to the task of translation than to original composition; and he must still bear with us when we renew our exhortations to greater correctness in rhymes and grammar. *Year* and *bear*, *fur* and *despair*, *flood* and *brood*, *struck* and *partook*, *assail* and *deal*, *adown* and *moon*, *heard* and *veer'd*, &c. &c. &c. can never satisfy polished ears. He should likewise be aware that *thou* and *you* are not interchangeable at pleasure, in the course of the same address; and that such regimens as the following

are

are gross violations of one of the first rules of syntax; 'that the inflammable or spirituous parts of the liquor *is* detained, &c. 'the fatal effects of excess in drinking *has* long been,' &c. 'the low laments *was* heard,'

> 'My art thro' many a yearly round
> *Have* kept the reliques free from harm.'

The dedication to the Marchioness of Downshire begins thus: 'It might seem arrogance in me, or the result of a design, too often imputed to dedications, to prefix your Ladyship's name, though by permission, to *those* trifles, had not the circumstances that led to it *gave it* a distinction,' &c. *Vertere stylum in tabulis* is a trite but important critical precept, which no writer ever neglected with impunity, but which Mr. Boyd seems to have treated with unwise contumacy.

Muir.

Art. IX. *The Society of Friends, or People commonly called Quakers, examined.* By John Bristed, of the Honourable Society of the Inner Temple. 8vo. pp. 359. 6s. Boards Mawman.

If no emotions of the liveliest gratitude will be excited among the Friends by this examination of their principles and proceedings, they must read it with much more pleasure than dissatisfaction, with much more approbation than dissent. It is probable that Mr. Bristed's arguments on the peculiarities of the Quaker system will not be very successful: but the estimable society to which they are addressed will not fail to approve the great liberality, purity, and amiableness of mind, with which he writes, and to give him full credit for the very best intentions. Respect guides his pen; and while he endeavours to convince the Friends that in some instances their system is capable of amendment, he is not silent on the excellence of their general character, but holds up their morality to universal imitation. He endeavours to persuade them to consider the subject of Tithes in a political rather than in a religious light; to review their objections to the ordinances of Baptism and the Communion; to give more encouragement to public preaching in their assemblies; to compound with their consciences in the use of the plural pronoun; to abate of the extreme singularity of their garb; to enlarge their plan of education; to allow of innocent amusements; and to conquer their prejudices against the use of *January*, *February*, &c. and of *Sunday* and *Monday*, &c. as the common names of the months of the *year*, and the days of the *week*. All his objections and expostulations, however, are lost in the warm encomium which he bestows on them for the christian simplicity of their worship,

and

and the exemplariness of their moral conduct. Their abhorrence of oaths, and their aversion from gaming and field sports, are noticed with praise; while the tendency of their plan of education to generate amiable qualities, and of their whole system to form valuable members of society, are just grounds for Mr. B.'s extreme partiality to the society of Friends: of whom he says, 'I have no words sufficiently forcible to represent the swelling sensations of my soul, when I contemplate the high standard of morality erected by the *Society of Friends.* Honesty, decency, sobriety, moral restraint, abhorrence of all violence and blood, charity, kindness, benevolence, and a long catalogue of other virtues, claim the applause and the approbation of all the human race to be poured in one full tide of tributary gratitude and admiration towards the disciples of Barclay.' To this warm testimony of applause, he adds, 'Let my life be the life of the Friends, and let my last end be like theirs.'

Into this Essay, which professes in the title to be merely an examination of the principles of a particular society, Mr. Bristed has introduced subjects of general interest, and discussed them at considerable length. Distinct dissertations are inserted on the fatal effects of Ignorance, and on the importance of Knowlege. These are followed by a detailed plan of Education, and by remarks on our Poor Laws. Mr. Bristed's observations are so manly and rational, that we wish he had assigned these parts of the present volume to a separate publication. His hints on the subject of education are deserving of general attention, for if young persons could be trained up on his plan, they could not fail of becoming valuable men. The following remarks on the necessity of application are not only just, but cannot be too often enforced; since habits of industry are essential to the improvement, virtue, and comfort of the individual.

'The pupil should be early taught that industry is the foundation of all power, both national and individual; that the weight of mighty empires rests entirely upon the shoulders of productive labour. But, in order to bring it more home to his own business and bosom, let it be earnestly inculcated on his mind, that no enjoyment or advantage on earth can be obtained without long continued, and steadily directed previous exertion.

'This truth is the more necessary to be enforced, because, unfortunately for the interests of humanity, it is a too generally received opinion, that it is only incumbent on comparatively slow and weak minds, to labour and to toil, and that men of quick and of brilliant talents can perform whatsoever they list by mere fits and starts of exertion, without having recourse to patient industry But it is now full time that such a dangerous mistake should be swept away, and obliterated

literated from the tablets of recorded error, and that men should be taught to know, that without undivided and vigorous application, nothing is great, nothing is strong; that men of genius have no other way of acquiring knowledge than by that of attention and observation, and that without labour and diligence, without directing all the efforts and all the exertions of intellect to one great point, the brightest abilities spend their fires to no purpose, and the most exalted understandings shine only as momentary meteors, whose feeble and divergescent rays shed a faint and a fleeting gleam, and are then for ever shrouded in the thickest night, and involved in the most impenetrable darkness.'

We shall subjoin to this extract Mr. B.'s comment on History, as it is and as it ought to be written, not because it is new, but because it exhibits a trait of the benevolence of his mind.

'It were much to be wished, that history could be somewhat diverted from her present course into her proper channel, namely, the consideration of the manners and condition of the great mass of the people at different periods of time; marking out the causes which have retarded or accelerated the progressive march of the human intellect towards a higher degree of perfection; and dwelling more slightly upon the atrocities of those who "wade through slaughter to a throne, and shut the gates of mercy on mankind," who "cry havoc and let slip the dogs of war," whose steps are traced in the blood of myriads of their fellow creatures, and whose progress is marked only by the desolation of the fairest provinces of the earth. These horrible transactions, which are a libel on the understanding and the virtue of mankind, should be passed over rapidly, and with expressions of abhorrence; while our chief attention should be directed by the historian to those means by which the knowledge, the happiness, and the virtues of mankind, have been augmented and advanced.

'But is this the line of conduct which historians pursue? No. They are continually endeavouring to instil into our minds an admiration and envy of the honour and the glory of warlike nations; that is, in other words, the butchery and murder of mighty empires. Read the histories of Greece, of Rome, of France, of England, and you will read little else but one continued series of bloodshed and of murder. And these are celebrated by their historians as splendid, brilliant, powerful nations; but where does the phrase *happy nation* occur in the records of these sages of literature? Happiness dwelleth only in the tents of peace and of virtue: she is frightened from those spots where the sounding of the clarion to battle, and the trampling of armed hoofs is heard, where the blood-red banner of military desolation is seen to float upon the wings of the wind.

'Where are the historians who have been influenced by this hallowed and sacred truth? Have not all been chiefly intent on describing battles, and victories, and armies, and triumphs; rather seeking to affix the names of *great* and *glorious*, than of *just* and *good*, to kingdoms and to empires? Have they not bequeathed to posterity a mass of gorgeous misery, and industriously varnished over the evils and the horrors of

of sanguinary and tumultuous revolutions? Have they not hidden the deformity of vice from our eyes, by throwing over it the splendid veil of genius?'

On the topics of mathematics and philosophy, Mr. B. sometimes goes out of his depth. At p. 206, he says:

'Perhaps one of the greatest errors into which mankind have fallen, is the application of the mere mathematical method of reasoning to physics; from which must inevitably result a partial conclusion from partial premises: as if a man should reason thus:—animals have ears—but a fish is an animal, therefore fishes hear: he would be miserably mistaken in his mode of argumentation, because he totally disregards the difference of the mediums in which land animals and fishes live, their different structures, and the different purposes which they were intended to serve in the œconomy of nature.'

What is here meant by a mathematical method of reasoning, it is difficult to conceive. The argument is logical, but it is bad logic, and the conclusion which Mr. B. would resist is philosophically correct. If fish possess any parts analogous to our organs of hearing, and they live in a medium capable of vibrations, similar to the air with which we are surrounded, it is very natural to believe that fish enjoy the faculty of hearing.

These pages are besprinkled with poetic extracts; and Beattie's Minstrel in particular is laid under heavy contribution. The whole, we are informed, was written between the hours of twelve at midnight and two in the morning, after toilsome days spent in a special-pleader's office, with a frame enfeebled by disease, and with a heart saddened and depressed. Indeed, Mr. B. gives so affecting a picture of himself, that it is impossible not to pity him. By the deepest contrition, he amply atones for the sweeping satire and personal sarcasm which he indulged in a former publication, called the *Adviser*; (see Rev. Vol. xliii. N.S. p. 334) of which work a friend of Mr. B. was reported to be the author, but to which, it afterward appeared, he was only a partial contributor; Mr. Bristed being in fact the writer of it.

Mo-

Art. X. *The Reports of the Society for bettering the Condition and increasing the Comforts of the Poor.* Vol. IV. * or Nos. XIX—XXIV. 8vo. 1s. each Number. Hatchard, Becket, &c.

Mankind, considered in the aggregate, are the creatures of the civil and religious institutions under which Providence has given them birth; and their sentiments and habits are moulded by the faith, laws, and usages of their

* For our account of Vol. III. see M. R. Vol. xlv. N. S. p. 422.

country.

country. Hence arises the difference observable between people of different nations, and hence we may account for their traits of moral character. Exceptions may be made to all general rules: but causes, which universally operate on the great mass of the people, as regularly produce their effects as any cause in the physical world. If, therefore, the institutions of society possess any radical defects, and the general system pervading any of its departments be faulty, the efforts of individuals to resist it can be merely local and temporary. The force with which the system acts is steady and constant on every part of the vast machine; while the individual opposing force acts only as a solitary impulse, or at most as detached impulses, and not on the spring or master-wheel, but on the remote and subordinate parts of the machinery. Whenever, consequently, private persons form themselves into societies, and endeavour either to stem the torrent of national vice or to remove the causes of national misery, it is always found that the good which they accomplish is very circumscribed, and that the momentum of evil ultimately overpowers the enthusiasm of the virtuous. On this ground, much as we applaud the Society for bettering the Condition and increasing the Comforts of the Poor, and willing as we are to afford them our assistance in their benevolent occupations, we cannot foster any sanguine expectation that the general condition of the Poor will be bettered by their limited exertions. To a certain extent, and indeed, in some places, good will be effected; and to the Christian this thought will be a source of pleasing reflection, while he may despair of mending the world, or of driving poverty and vice out of it.

In an introductory letter to this volume, addressed to Mr. Addington (now Lord Sidmouth), Mr. Bernard proposes to benefit the Poor, by the prevention of vice and contagion, by the promotion of virtue and industry, and by the diffusion of moral and religious education. Under the first of these heads, he notices the pernicious effects which the general sale of *ardent spirits*, annual *lotteries*, and the unmeasured and unregulated extension of *manufactures*, have on the morals and condition of the Poor: but, while the laws encourage these pests, and the government derives a profit from ardent spirits and lotteries, the established evil will continue to operate generally, though an individual may succeed in preventing the sale of ardent spirits in a country village over which his power extends. A clergyman, by uncommon assiduity, may reform the poor of his parish, and render their condition comfortable: but if the Law does not favor the poor, the general 'scale of their morality and happiness will be low.' A lottery not only lega-

 lizes

lizes gaming, but offers a temptation which the poorer classes cannot resist; and while this expedient for raising money is adopted by the state, no measure of this Society can prevent the sad effects which Mr. Bernard enumerates.

An entire remedy for the evils resulting from *Mendicity*, we are told, cannot obtain till some liberal and enlightened plan of police be adopted; and we may say of other moral maladies affecting the poor, that for the general cure we must look to a system of well digested and well executed laws.

These remarks are not made to undervalue or to abate the labours of this Society, but to explain the cause of its partial success; to direct the attention of the Legislature to the same object; and to urge Mr. Bernard to point his arguments, not in a complimentary style to the ministry, but directly and fully to that body in the State, whose duty it is to revise those parts of our code which respect the Poor, and to consider how far it is right to sacrifice the morals of the multitude on the altar of Finance.

We perfectly coincide with Mr. B. in his statement of the effects of a little property on the poor. "It communicates a charm (as Dr. Paley remarks) to whatever is the object of it;" and the cottage, the garden, the cow, or the pig, are more essential in promoting industry, prudence, and stability of conduct, than many persons in the present day are inclined to believe. All these plans, institutions, and charities, which foster habits of neatness and regularity among the poor, and which assist them, *without taking the care of themselves off their own hands*, are most likely to produce good.

Mr. B. concludes his introductory letter with some pertinent remarks on the subject of Education, which it is unnecessary for us to detail.

Report 19. (the first No. of Vol. iv.) contains Extracts from accounts of a Free-Chapel in West-street Seven Dials; of a Charity for Lying-in Women at Ware; and of the Cotton Mills at Rothsay in the Isle of Bute; in which it is said that attention is paid to health and morals: but, as the time of working is from 6 in the morning to 7 in the evening, the interest of the proprietors is more consulted than the health of the working children, which must suffer by such a continuance of labour in heated apartments. To this account is added a report of a select Committee of the Society, on some observations on the late Act respecting Cotton Mills, and on the result of Mr. Hey's visit to a cotton mill at Burley; with a subjoined copy of the abovementioned observations, and the resolutions of the magistrates of the county of Lancaster and of the West Riding of the county of York of

the subject. Here we read of proprietors 'with princely fortunes,' and of poor night-working apprentices, who labour from seven in the evening to six in the morning: on which the Reporters thus very spiritedly comment. 'If (say they) we were to read in the history of some part of Asia, or Africa, an account of children who, from seven to twelve years, or from eight to thirteen years of age, were doomed to *unceasing labour every night*, without the glad and natural return of day,—without a few minutes of respite for their meals,—and, (in the winter half years at least) without even an half hour for that relaxation which is the comfort of mature age, but the essential possession of the young, should we not *shudder* at the perusal? Should we give very willing credit to any detail that was subjoined of the *health and happiness* of these children? And if (to pursue the consideration) the government of that country should have prepared for the progressive emancipation of these children, at the end of two years, what language should we hold as to those, who would unite to prevent their receiving the benefit of so just and politic a law?'

To sacrifice the rising generation of the poor, in order to gratify the avarice of manufacturers with princely fortunes, or for considerations of revenue, is in the highest degree unwise as well as unfeeling; and we warmly applaud the magistrates of Lancaster and of the West Riding of the county of York, in refusing to allow the *apprenticing of poor children* to the masters of Cotton Mills, by whom apprentices are obliged to work in the *night time*, or for an unreasonable number of hours in the day. It will be some relief to the humane to find, by this report, that many Cotton-mills are now worked in conformity to the principles of the late act. For the sake of the poor, and indeed of the country at large, we hope that the act will be universally enforced.

The next paper presents 'an account of the dreadful effects of dram-drinking, with directions for those who are desirous of returning to sobriety and health.' Dr. Willan, the author of this essay, asserts that considerably more than *one eighth* of all the deaths in the metropolis are occasioned through excess in drinking *spirits*. Ought, then, Gin-shops to be licensed? Bishops may preach, and Societies for the Suppression of Vice may be instituted: but, while the retailers of ardent spirits are upheld by law, can there be any hope of extensive reformation, especially in a crouded capital?

No. 20 gives details of a supply of blankets for the poor at Hinxton (a charitable measure, wisely conducted,)—of a So-

ciety in West-street, for the relief of their poor neighbours,' who were to be sought out by the visitors,—of a supply of food and employment to cottagers' families at Mongewell,—of the introduction of the Straw Platt at Avebury.—(Mr. Bernard speaks in high terms of the effects of this manufacture, and endeavours to obviate every objection which had been urged against it,)—and of the Ladies' Schools, and some other charities at Leeds. To these accounts, are added Hints for the manufacture of Split Straw, and Advice to Foundling Apprentices, on the termination of their apprenticeship.

In No. 21 we have accounts of a contagious fever at Kingston upon Hull—of the mode of introducing the new Rumford Cottage Grates in Cottages (an useful paper)*,—of the Montgomery and Pool House of Industry,—of a Sunday school, at Kirkstall, near Leeds,—and of a school for poor children, at Fincham. To these are added 'a Copy of the regulations of the Society in West-street,' mentioned in the preceding number, and 'a statement as to the reception and management of the children in the Foundling-hospital at London.' This statement is highly creditable to the Governors of this useful charity.

No. 22. relates to the Ladies' Committee for promoting the education and employment of the Female Poor,—to a Lying-in Charity, at Woolwich,—to the provision made for the poor at Weymeswould,—to a Charitable Bank at Tottenham for the savings of the poor (how tantalizing!)—to the parochial returns lately made with regard to the state of education in Ireland †,—to a school in the Borough-road, in which education

is

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* Mr Plumtree remarks; 'In many places, money is expended by gentlemen to purchase firing for the poor; but I really believe that 5s. for a *Rumford grate*, and the loan of the money for fixing it, to be paid by installments, would go farther in warmth, comfort, and neat appearance, than ten bushels of coals, and that not only for one year, but for every succeeding year.'

† These returns are from 202 parishes: the evidence collected from which is that *above two-thirds* of the poor in Ireland are *entirely* without instruction or the means of education; that whole parishes are without a bible; that some *uncharactered itinerants* wander from parish to parish, and teach the poor in some ditch, covered with heath and furze, for want of a school-room; and that the Irish poor at the present time are extremely anxious that their children should have the benefit of instruction. Mr. Bernard remarks on this report that the state of Ireland evinces something defective in point of true policy, and that individual exertions to

 remedy

is conducted with singular economy and dispatch,—and to the House of Refuge at Dublin, a benevolent ayslum. A long Appendix is subjoined, the articles of which we must be excused from enumerating.

The 23d Number is occupied by describing the Mortlake Friendly Society for Women,—a School near Hawkstone, in the County of Salop,—a provision lately made in the island of Tortola; with several papers by way of Appendix, &c.

No. 24. (being the last of this volume) relates to the mode of employing the parish children at Birmingham, and to a Provision for the Poor at Ongar during Sickness. The Appendix includes, among other articles, Lists of the Committee, and Subscribers to this Society.

It is pleasing to trace, in these communications, the benevolent exertions of individuals; and to observe the various efforts made by Christian charity, to correct the vices and miseries of the times.

Mo-y.

ART. XI. *The Life of John Milton.* By Charles Symmons, D.D. of Jesus College, Oxford. 8vo. pp. 566. 10s. 6d. Boards. Johnson, &c.

OFTEN as the biographical canvas has been covered with portraits of the author of "Paradise Lost," we cannot regard this additional delineation of him as superfluous. Indeed, could the departed spirit of Milton himself be conscious of sublunary transactions, it would derive no inconsiderable gratification from this generous and masterly exertion in behalf of his injured fame: it would contemplate with high satisfaction a clergyman of the Established Church boldly standing forwards to repel the shafts of party-malice and detraction, and assiduously occupied in bestowing ample justice on his distinguished talents and virtues: it would perceive that the *cordatior ætas*, which his prophetic soul anticipated, and the prospect of which solaced him in "the evil days" of which he complained, was no visionary anticipation, but that the bright beams of his reputation were destined to dissipate those mists and clouds which his enemies had raised to sully or obscure their effulgence. Every measure, which the ingenuity of narrow-minded hostility could invent, has been employed to undermine his character; and prejudice has feasted with delight on the slanders and insinuations, which, in the shape of history, bio-

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remedy the evil will be ineffectual without the concurrent and regular support of Government.

graphy, and criticism, have been levelled against this our distinguished countryman: but, as truth always gains strength and glory from the contests which error imprudently provokes, so men of great and virtuous minds rise ultimately in the regard and estimation of the world, in consequence of the mean attempts of time-serving detractors.

Hume, Warton, and Johnson in particular, looked with "eyes askance" on the stern republican Milton; and because they did not approve of his political and religious principles, they have been unjust to his memory. A zealous and an able advocate, however, here volunteers the defence of our great epic poet against all his enemies; and in the ample view which is taken of his life and writings, Dr. Symmons has composed what we may venture to pronounce a complete and finished picture of him. Being a professed whig, and enamoured of the principles of civil and religious liberty, which are interwoven with and constitute the golden threads of the British Constitution, Dr. S. enters on his office *con amore;* he venerates the character which he undertakes to represent; and he apologizes for the republican of the time of Charles I., without fear of being branded as a preacher of republicanism at the present day, when we enjoy a form of government fraught with blessings which no republic or purely democratic system is calculated to bestow. We are disposed to offer no ordinary measure of approbation of the magnanimity and ingenuousness with which this biographer avows his principles, and on the line of conduct which he has pursued in the memoir before us.

'For the political sentiments discoverable in my work (says Dr. S.) I am neither inclined, nor, indeed, able to offer an apology. They flow directly from those principles which I imbibed with my first efforts of reflection, which have derived force from my subsequent reading and observation, which have "grown with my growth, and strengthened with my strength." If they should, therefore, unhappily be erroneous, my misfortune, as I fear, is hopelessly irremediable, for they are now so vitally blended with my thought and my feelings, that with them they must exist or must perish. The nature of these principles will be obviously and immediately apparent to my readers; for I have made too explicit an avowal of my political creed, with reference to the civil and the ecclesiastical system, of which I am fortunately a member, to be under any apprehensions of suffering by misconstruction. If any man should affect to see more deeply into my bosom than I profess to see myself; or to detect an ambush of mischief which I have been studious to cover from observation,—that man will be the object, not of my resentment, but of my pity. I shall be assured that he suffers the infliction of a perverted head or a corrupt heart, and to that I shall contentedly resign him after expressing a simple perhaps, but certainly

rainly a sincere wish for his relief from what may justly be considered as the severest of human evils.

'I belong to a fallible species, and am, probably, to be numbered with the most fallible of its individuals: but I am superior to fraud, and am too proud for concealment. TRUTH, religious, moral, and political, is what alone I profess to pursue; and if I fancied that I discerned this prime object of my regard by the side of the Mufti or the grand Lama, of the wild demagogues of Athens or the ferocious tribunes of Rome, I would instantly recognise and embrace her. As I find her, however, or find a strong and bright resemblance of her in my own country, I feel that I am not summoned to propitiate duty with the sacrifice of prudence, and that, conscious of speaking honestly, I can enjoy the satisfaction of speaking safely. Without acknowledging any thing in common, but a name, with that malignant and selfish faction which, surrendering principle to passion, inflicted in the earlier periods of the last century, some fatal wounds on the constitution, or with those men, who in later times, have struggled, in the abandonment of their party and its spirit, to retain its honourable appellation,—I glory as I profess myself to be a WHIG, to be of the school of SOMMERS and of LOCKE, to arrange myself in the same political class with those enlightened and virtuous statesmen, who framed the BILL OF RIGHTS and the ACT OF SETTLEMENT, and who, presenting a crown, which they had wrested from a pernicious bigot and his family, to the HOUSE of HANOVER, gave that most honourable and legitimate of titles, the FREE CHOICE OF THE PEOPLE, to the Sovereign, who now wields the imperial sceptre of Britain.'

Such a writer is peculiarly calculated to be the biographer of Milton; especially when he brings to the task diligence of research, and a mind replete with learning and taste, chastised by sound judgment.

Though Mr. Hayley, in his Life of Milton, prefixed to an edition of his Poetical Works, (of which we gave some account, Vol. xvi. N. S. p. 121.) has been actuated by a motive equally honourable with that of the present author, he was not so minute in his examination, and in the display of justificatory evidence, nor so forcible in argument. Dr. Symmons does not, however, arrogate superiority on that head, but vindicates his publication of this new memoir on the ground that

'The cause of morals, and of the best interests of man, seems to justify that indignation, which would brand, again and again, the hand lifted in violation of the illustrious dead. The dead, indeed, are at rest from their labours, and, far from the reach of human malice, are in possession of their reward; but it is discouraging to the weakness of the living, and is consequently calculated to diminish the incentives to virtuous exertion, when it is perceived that no endowments of nature, no accumulations of knowledge, no just and sacred appropriation of talents, can secure the distinguished mortal from those insults of posthumous calumny, which may bring him from the emi-

nence that he has gained, and may level him with the vulgar of the earth.'

In Dr. S. are combined the biographer, the historian, and the critic: in the first of these characters, he presents us with the circumstances of Milton's life; in the second, he animadverts on the prominent features and characters of the times in which he lived: and in the last, he judiciously comments on his prose and poetical works.

It is not necessary for us to follow the writer through the several incidents of our great poet's life, which are well known: but the remarks which they suggest often merit attention, as well for their vigor as for their accuracy; and on on some disputed points, the arguments and documents here produced appear to us very satisfactory. After Dr. S.'s examination, the idle tale of Milton having been corporeally punished at college will be no more repeated; and the reasons for the part which he acted on his return from Italy, at the commencement of the civil wars, can be no longer mistaken.—It is well known that Dr. Johnson, (Lives of English Poets, Vol. i. p. 141.) in adverting to the conduct of Milton on this occasion, exults on his apparent inactivity, and hastily pronounces that "this is the period of Milton's life from which all his biographers are inclined to shrink:" but Dr. Symmons brings evidence to repel the sneer of the tory at the republican. He clearly proves, from a passage in the *Defensio Secunda*, that the part which Milton assigned to himself was taken with much deliberation, and is justified by the reasons which he alleges for his choice. We shall give the passage of his present biographer relative to this point, together with a quotation from the *Defensio Secunda*, which is now little known; and which probably Dr. Johnson never read, since otherwise he could not have affected such merriment at Milton's "great promises and small performance."

'Determined, from his first acquaintance with the struggles of his country, to devote himself to her service, he did not hesitate with respect to the part which he was to act. Conscious of his own proper strength, and sensible that genius, armed with knowledge, was a power of far greater and more extensive efficiency than the bodily force of any individual, he decided in favour of the pen against the sword; and stationed himself in the closet, where he was himself an host, rather than in the field, where every muscular common man would be his superior. This is substantially the account which we have from himself; and the motives of his conduct must obtain our approbation as honourable and wise.*'

It

"* *Atque illi quidem Deo perinde confisi, servitutem honestissimis armis pepulere: cujus laudis etsi nullam partem mihi vindico, á reprehensione tamen*

It has also been alleged against Milton that he was unamiable as a family man: but it should be recollected that the evidence on oath, found in the Prerogative Registry, with Milton's nuncupatory will, (and the whole of which has been given to the public in Mr. Warton's second edition of Milton's Juvenile Poems,) goes to prove that our "blind Mæonides" was *more sinned against than sinning*; that his daughters were very unkind to him; that they even sold his books to "the dunghill women," as the witness calls them; and that they endeavoured to persuade his servant to defraud him in his marketings. In all family disagreements, however, the probability is that *there are faults on both sides:* on which side the greatest fault lay in this instance, it were perhaps now equally useless and vain to inquire: but while any doubt remains, it is obviously unfair to form a strong accusation of Milton on insufficient evidence.

Respecting the *purity* of Milton's political conduct, in connection with Cromwell, we shall have some remarks to offer towards the conclusion of this article.

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tamen vel timiditatis vel ignaviæ, siqua infertur, facilé me tueor. Neque enim militiæ labores et pericula sic defugi, ut non alia ratione, et operam multò utiliorem, nec minore cum periculo meis civibus navarim, et animum dubiis in rebus neque demissum unquam, neque ullius invidiæ, vel etiam mortis plus æquo metuentem præstiterim. Nam cùm ab adolescentulo humanioribus essem studiis, ut qui maximé deditus, et ingenio semper quàm corpore validior, posthabitâ castrensi operâ, qua me gregarius quilibet robustior facilè superasset, ad ea me contuli, quibus plus potui; ut parte mei meliore ac potiore, si saperem, non deteriore, ad rationes patriæ, causamque hanc præstantissimam, quantum maximé possem momentum accederem."

"Relying on the assistance of God, they, indeed, repelled servitude with the most justifiable war; and though I claim no share of their peculiar praise, I can easily defend myself against the charge, (if any charge of that nature should be brought against me) of timidity or of indolence. For I did not for any other reason decline the toils and the dangers of war than that I might in another way, with much more efficacy, and with not less danger to myself, render assistance to my countrymen, and discover a mind neither shrinking from adverse fortune, nor actuated by any improper fear of calumny or of death. Since from my childhood I had been devoted to the more liberal studies, and was always more powerful in my intellect than in my body, avoiding the labours of the camp, in which any robust common soldier might easily have surpassed me, I betook myself to those weapons, which I could wield with the most effect; and I conceived that I was acting wisely when I thus brought my better and more valuable faculties, those which constituted my principal strength and consequence, to the assistance of my country, and her most honourable cause."

Not satisfied with rescuing the fame of Milton from unmerited aspersion, and with pursuing his detractors to their complete discomfiture, Dr. Symmons looks forwards with poetic enthusiasm to remote posterity, and predicts that the reputation of his author will outlive the British Empire. Speaking of the Juvenile Poems, he says:

'Although these poems obtained some early notice, the number of their admirers was for a long time small. Even from the wits of our Augustan age, as the age of Addison and Pope has sometimes been called, their share of notice was inconsiderable: and it is only in what may be considered as the present generation, that they have acquired any large proportion of their just praise. Their reputation seems to be still increasing; and we may venture to predict that it will yet increase, till some of those great vicissitudes, to which all that is human is perpetually exposed, and which all must eventually experience, shall blot out our name and our language, and bury us in barbarism. But even amid the ruins of Britain, Milton will survive: Europe will preserve one portion of him; and his native strains will be cherished iu the expanding bosom of the great queen of the Atlantic, when his own London may present the spectacle of Thebes, and his Thames roll a silent and solitary stream through heaps of blended desolation.'

To Dr. Johnson's remark on the *Epitaphium Damonis*, that it is written with "the childish affectation of pastoral life," it is here replied:

'Affectation is every where a just object of reprobation; but how a writer can, with propriety, be said to be guilty of it, for employing any allowed and established species of composition as the vehicle of his thoughts, is more than I can possibly comprehend. When Milton chose to embody his sorrow in the form of a pastoral, to invoke the powers of song, who once warbled on the plains of Sicily, and to trace the steps of Theocritus and Virgil, he was not aware that he could be exposing himself to the charge of childish affectation.'

As an historian, Dr. S. presents us with some strictures on the character of Laud, in which his lenity struggles for a time with his love of justice: at last, however, the scale preponderates against the persecuting arch-bishop, and his conduct receives merited chastisement. If history indeed be designed to teach, it must learn magnanimously to condemn, as well as cordially to applaud; and he who writes to promote the cause of virtue must be inspired by a sacred reverence for truth. While the present author avows his attachment to the Church of England, he reprobates persecution as a measure of promoting her interests, and heaps on the memory of Laud the odium to which his cruel bigotry is justly amenable. With not less freedom has Dr. S. spoken of the prince than of the prelate. His account of Charles I. we shall transcribe:

'Separated

'Separated from the cause of the monarchy and of the church of England, the cause of Charles is much more open to assault than it is susceptible of defence. If he has been lowered beneath his just level by his enemies, he has been proportionably raised above it by his friends, and, with a nice regard to truth, we may probably place him in the central point between Nero, to whom he has been resembled by the former, and either of the Antonines, above whom he has been advanced, not without a degree of prophane temerity, to the honours of sainthood and martyrdom by the latter. His private life was not, perhaps, liable to censure, as it was blemished only with common imperfection; but his public conduct betrayed the violence of a despot, with the duplicity and equivocating morality of a follower of Loyola *.'

Of the style of Milton's polemic writings, the following is a correct delineation:

'His language, is every where original, figurative, and bold: but his sentences are either not sufficiently or not happily laboured. His words, attentive only to sense, appear to rush into their places as they can; and whenever their combination forms an harmonious period, the effect looks like the result of chance, unconcerted and unheeded by the writer. Force is that character of style which he principally affects, and, that he may obtrude his mind with weight and impression on the mind of his reader, he scruples not to avail himself of the coarsest images and expressions. His object is to array himself in strength; and, not satisfied with making us to understand his meaning, he must, also, make us to feel it. His matter and his manner are often equally erroneous; but his deficiencies are sometimes concealed from us by those flashes of imagination, which cover his rough pages, and are sometimes pardoned by us in consequence of that conviction, which he enforces, of the thorough honesty of his heart.'

To "The Defence of the People of England," particular attention is given; large extracts are made from it, to justify the praise of the biographer; and in a note the Doctor vindicates his hero from a censure unwarily thrown on him by the present enlightened Bishop of Landaff, for having asserted that the Reformers on the Continent entertained political principles similar to his own.

The suspicions of Milton that Charles was not the author of the Icon Basiliké are here fully justified; and the readers of Hume should refer on this subject to Dr. S., who corrects the historian.

When we consider the unpropitious and even dispiriting circumstances under which the immortal poem on "*Paradise Lost*" was produced, we have additional reason for regarding it as a monument of intellectual vigor, and creative energy, and perseverance, which can very rarely meet with a parallel. It is here compared to 'a pine on the rocks of Norway, ascending to its

* The character of Cromwell is sketched with an equally masterly hand, p. 376.

majestic

majestic elevation beneath the inclemency of a dreary sky, and assailed, in the same moment, by the fury of the ocean at its feet, and the power of the tempest above its head.'

Long specimens of Milton's Latin poems, with translations annexed, some by Dr. S. himself, and others by his friend Mr. Wrangham, are interwoven in the narrative; and it is observed that

'Immediately conversant with the great masters of composition, he adopts their taste with their language; and, with the privilege, as with the ease of a native, assumes his station in their ranks. For fluency and sweetness of numbers; for command and purity of expression; for variety and correctness of imagery, we shall look in vain for his equal among the latin poets of his age and his country. May, the continuator and imitator of Lucan; and Cowley, whose taste and thought are English and metaphysical while his verse walks upon Roman feet, will never, as I am confident, be placed in competition with our author by any adequate and unprejudiced judge.'

To the sentence of this critic we subscribe: but we are sorry to add that, as a poetical translator, his verse is defective. Such lines as the following cannot be praised:

'All my day is study or is song.'—

———

'And child and father own the one though varied God.'

as a version of

"*Dividuumque Deum genitorque puerque tenemus.*"

———

'From dark fotgetfulness, as time rolls on,
Your power shall snatch the parent and the son.'

As a poetical translator, we are constrained to give the preference to his friend Mr. Wrangham.

In adverting again to the republicanism of Milton, his profession of which is regarded by some, and his supposed dereliction of which is deemed by others, as fixing a deep and indelible stain on his character, Dr. Symmons first invites us to contemplate the blessings of the British Constitution as settled at the Revolution, and then enters on the apology for his hero by reminding us of the different political principles which were current in his time:

'In Milton's days the political prospect was far less alluring; and, from the spectacle before him, a wise and a good man might very justifiably surrender himself to the impulse of different impressions.

'Some of the great component parts of the British constitution, (for the liberties of England are not the creatures of yesterday,) had, long before, been in existence: the Parliament, with all its pre-eminences of power, could boast, in fact, of its Saxon pedigree; the common law of England subsisted in its mature vigour; and the trial by jury, with an origin to be traced to the remotest times, offered its equal justice to the criminal and the innocent: a concurrence of unfortunate

fortunate circumstances had, however, disordered the machine, and reduced it, in the middle of the seventeenth century, to little more than a ruin and a name. The impetuous power of the Tudors, springing from the disastrous consequences of the wars between the factions of York and Lancaster, had overleaped every barrier of the constitution; and the ambition of the Stuarts, at a period less favourable to the exertion of lawless prerogative, had diligently followed in the track of their insolent and tyrannical predecessors. On whatever side he looked, Milton saw nothing but insulted parliaments, arbitrary taxation, illegal and sanguinary tribunals, corrupted and mercenary law, bigotted and desolating persecution. With that ardent love of liberty, therefore, which always burns brightest in the most expanded and elevated bosoms; and fresh from the schools of Greece and Rome, which had educated the master-spirits of the world; it was natural for him to turn, with delight, from the scene, in which he was engaged, to those specious forms of government, the splendid effects of which were obvious, while the defects were withdrawn, in a great measure, by the deception of distance from the sight. He preferred a republic, (and who can blame him?) to that unascertained and unprotected constitution, which on every quarter was open to succesful invasion, which gave the promise of liberty only, as it were, to excite the pain of disappointment, and which told men that they had a right to be free in the very instant in which it abandoned them to oppression.

'In the idea of Milton, liberty was associated with the perfection of his species; and he pursued the great object with the enthusiasm of benevolence, and with the consciousness of obedience to a high and imperious duty. Against tyranny, or the abuse of power, wherever it occurred and by whatever party it was attempted, in the church or the state, by the prelate or the presbyter, he felt himself summoned to contend. From his continuance in office under the usurpation of Cromwell he has been arraigned of inconsistency, and a dereliction of principle. But, not to repeat what has already been advanced upon the subject, his office did not, in any way, blend him with the usurpation; he had no connection with the confidence or the counsels of the Protector; and he conceived, with the most perfect truth, that he was the servant of his country when he acted as the organ of her intercourse with foreign states. We have seen his magnanimous Address to the Usurper; and from some of his private letters we may collect his acute feelings of mortification and disappointment in consequence of the afflicted state of the commonwealth, and the abandonment of that cause which was always the most near to his heart.'

Dr. Symmons's extracts from the "Second Defence of the People of England," including the above-mentioned 'Address to the Usurper,' speak very strongly to this point. The passage in question has generally been considered as forming a panegyric on Cromwell: but in this very foundation of the charge against Milton, the refutation of that charge is perhaps to be obtained. It commences, indeed, with an apparent encomium on the services and abilities of the Protector, and more

more especially on his rejection of the title of King: but in what follows, in the manly tone of advice and exhortation in which Cromwell is addressed, in the energetic display of those acts against which the writer so strenuously cautions the man who then stood at the helm of the state, so far is sycophancy from being dicoverable, that *suspicion* is rather betrayed lest Cromwell should adopt the line of conduct which is here so pathetically deprecated. Is not this view of the matter justified by the subsequent paragraphs in this address; which, for the sake of brevity, we quote only in Dr. Symmons's translation?

"Proceed then, O Cromwell! and exhibit, under every circumstance, the same loftiness of mind; for it becomes you and is consistent with your greatness. The redeemer, as you are, of your country, the author, the guardian, the preserver of her liberty, you can assume no additional character more important or more august: since not only the actions of our kings, but the fabled exploits of our heroes are overcome by your achievements. Reflect, then, frequently, (how dear alike the trust, and the parent from whom you have received it!) that to your hands your country has commended and confided her freedom; that, what she lately expected from her choicest representatives, she now hopes only from you. O reverence this high confidence, this hope of your country relying exclusively upon yourself: reverence the countenances and the wounds of those brave men, who have so nobly struggled for liberty under your auspices, as well as the manes of those who have fallen in the conflict: reverence, also, the opinion and the discourse of foreign communities; their lofty anticipation with respect to our freedom so valiantly obtained—to our republic so gloriously established, of which the speedy extinction would involve us in the deepest and the most unexampled infamy: reverence, finally, yourself! and suffer not that liberty, for the attainment of which you have encountered so many perils and have endured so many hardships, to sustain any violation from your own hands, or any from those of others. Without our freedom, in fact, you cannot yourself be free; for it is justly ordained by nature that he, who invades the liberty of others, shall, in the very outset lose his own, and be the first to feel that servitude which he has induced. But if the very patron, the tutelary Deity, as it were, of freedom;—if the man, the most eminent for justice, and sanctity, and general excellence should assail that liberty which he has asserted, the issue must necessarily be pernicious, if not fatal, not only to the aggressor, but to the entire system and interests of piety herself: honour and virtue would, indeed, appear to be empty names; the credit and character of religion would decline and perish under a wound more deep than any, which, since the first transgression, had been inflicted on the race of man.

"You have engaged in a most arduous undertaking, which will search you to the quick; which will scrutinize you through and through; which will bring to the severest test your spirit, your energy, your stability; which will ascertain whether you are really actuated by that living piety, and honour, and equity, and moderation

tion which seem, with the favour of God, to have raised you to your present high dignity. To rule with your counsels three mighty realms; in the place of their erroneous institutions to substitute a sounder system of doctrine and of discipline; to pervade their remotest provinces with unremitting attention, and anxiety, vigilance and foresight; to decline no labours, to yield to no blandishments of pleasure; to spurn the pageantries of wealth and of power—these are difficulties in comparison with which those of war are the mere levities of play: these will sift and winnow you; these demand a man sustained by the divine assistance, tutored and instructed almost by a personal communication with his God. These and more than these you often, as I doubt not, revolve and make the subjects of your deepest meditation; greatly solicitous how, most happily, they may be achieved, and your country's freedom be strengthened and secured: and these objects you cannot, in my judgment, otherwise effect than by admitting, as you do, to an intimate share of your counsels those men, who have already participated your toils and your dangers;—men of the utmost moderation, integrity, and valour; not rendered savage or austere by the sight of so much bloodshed and of so many forms of death; but inclined to justice, to the reverence of the Deity, to a sympathy with human suffering, and animated for the preservation of liberty with a zeal strengthened by the hazards which, for its sake, they have encountered; men not raked together from the dregs of our own or of a foreign populace—not a band of mercenary adventurers, but men chiefly of superior condition; in extraction, noble or reputable; with respect to property, considerable or competent, or, in some instances, deriving a stronger claim to our regard, even from their poverty itself; men, not convened by the lust of plunder, but, in times of extreme difficulty, amid circumstances generally doubtful and often almost desperate, excited to vindicate their country from oppression; and prompt, not only in the safety of the senate-house to wage the war of words, but to join battle with the enemy on the field. If we will then renounce the idleness of never-ending and fallacious expectation, I see not in whom, if not in these, and in such as these, we can place reliance or trust. Of their FIDELITY we have the surest and most indisputable proof in the readiness which they have discovered even to die, if it had been their lot, in the cause of their country; of their PIETY, in the devotion with which, having repeatedly and successfully implored the protection of Heaven, they uniformly ascribed the glory to Him from whom they had solicited the victory; of their JUSTICE, in their not exempting even their king from trial or from execution; of their MODERATION, in our own experience and in the certainty, that if their violence should disturb the peace, which they have established, they would themselves be the first to feel the resulting mischiefs, themselves would receive the first wounds in their own bodies, while they were again doomed to struggle for all their fortunes and honours now happily secured; of their FORTITUDE, lastly, in that none ever recovered their liberty with more bravery or effect, to give us the assurance that none will ever watch over it with more solicitous attention and care."

The

The conclusion is also strikingly applicable to Milton's own conduct in those times:

"For myself, whatever may be the final result, such efforts as, in my own judgment, were the most likely to be beneficial to the commonwealth, I have made without reluctance, though not, as I trust, without effect: I have wielded my weapons for liberty not only in our domestic scene, but on a far more extensive theatre; that the justice and the principle of our extraordinary actions, explained and vindicated both at home and abroad, and rooted in the general approbation of the good, might be unquestionably established, as well for the honour of my compatriots as for precedents to posterity. That the conclusion prove not unworthy of such a commencement, be it my countrymen's to provide:—it has been mine to deliver a testimony, I had almost said to erect a monument which will not soon decay, to deeds of greatness and of glory almost transcending human panegyric; and if I have accomplished nothing further, *I have assuredly discharged the whole of my engagement.* As the bard, however, who is denominated Epic, if he confine his work a little within certain canons of composition, proposes to himself, for a subject of poetical embellishment, not the whole life of his hero but some single action; such as the wrath of Achilles, the return of Ulysses, or the arrival in Italy of Æneas; and takes no notice of the rest of his conduct; so will it suffice, either to form my vindication or to satisfy my duty, that I have recorded, in heroic narrative, one only of my fellow-citizen's achievements. The rest I omit; for who can declare all the actions of an entire people? If, after such valiant exploits, you fall into gross delinquency; and perpetrate any thing unworthy of yourselves, posterity will not fail to discuss and to pronounce sentence on the disgraceful deed. The foundation, they will allow, indeed, to have been firmly laid, and the first (nay more than the first) parts of the superstructure to have been erected with success; but with anguish they will regret that there were none found to carry it forward to completion; that such an enterprize and such virtues were not crowned by perseverance; that a rich harvest of glory and abundant materials for heroic achievement were prepared; but that men were wanting to the illustrious opportunity – while there wanted not a man to instruct, to urge, to stimulate to action,—a man who could call fame as well upon the acts as the actors, and could spread their celebrity and their names over lands and seas to the admiration of all future ages."

Dr. Symmons closes with a summary of Milton's character, which is indeed finely drawn, but (we think) too highly wrought and too strongly coloured. A believer in the story of the *Admirable Chrichton* could not more brilliantly decorate his hero.

This Life was written for the purpose of being affixed to a handsome edition of Milton's Prose works, in seven volumes 8vo.; and the whole of his labours clearly proves that Dr. Symmons's

Symmons's zeal for Milton has induced him not merely to vindicate the poet from his principal enemies, Dr. Johnson and Mr. Thomas Warton, but to give them in return a Rowland for their Oliver.

Mo-y.

ART. XII. *An Essay on Respiration.* Part First and Second. By John Bostock, M.D. 8vo. pp. 275. 6s. Boards. Longman and Co.

No part of Physiology has undergone a more complete revolution within these few years, than the doctrines which relate to Respiration. From the discoveries of chemistry, which have thrown so much lustre on the Philosophy of the present day, nearly all the knowlege which we possess concerning this function is derived; and instead of the vague and limited uses formerly ascribed to it, we now find that through its means some of the most important changes are effected in the animal œconomy, and that it is intimately connected with several processes of the first consequence to health and life. We are happy, therefore, to notice, in the present work, a general and very correct and perspicous view of the present state of our knowlege on this subject. We regard the detailed examination of one particular function as the most likely mode of elucidating it; and while we give the author credit for the industry and judgment which he has exercised in this essay, we would express our hopes that he will carry on the plan which he has proposed to himself, of extending his views to the Pathology of respiration, to the different affections in the various natural situations in which the body is placed, and to the connection which exists between this and other functions. The field is ample and interesting, and we have no doubt of Dr. Bostock's abilities for cultivating it.

An account of the process of Respiration occupies the first part of this volume, and it is preceded by a description of the human organs destined for this purpose, with their mechanism. The author then extends his inquiry to a critical examination of the different accounts which have been given by various Physiologists of the bulk of a single inspiration, and the capacity of the thorax in its different states of distension. He considers the experiments of Drs. Goodwyn and Menzies as the most successful on these points; and he agrees with the latter in thinking that about 40 cubic inches are discharged at an *ordinary*, and with the former, that about 109 cubic inches are left in the lungs after a *complete* expiration. Dr. Menzies supposes that about 70 cubic inches can be discharged from the lungs after an ordinary expiration; and therefore by adding

109 to 70, he concludes that 179 cubic inches are the capacity of the lungs after an ordinary expiration, and that 179 added to 40 (the bulk of an ordinary expiration,) give 219 as the capacity of the lungs after an ordinary inspiration. Dr. Bostock is of opinion that nearly double the quantity which Dr. Menzies supposes, or about 131 instead of 70 cubic inches, can be discharged by a powerful effort, after an ordinary expiration; and that therefore 280 cubic inches form the capacity of the lungs in their natural state of inspiration. From these data, he estimates 'that by each ordinary expiration $\frac{1}{7}$ part of the whole contents of the lungs is discharged, and that by the most violent expiration, somewhat more than $\frac{4}{7}$ of the air contained in them is evacuated. Supposing that each respiration occupies about 3 seconds, a bulk of air nearly equal to three times the whole contents of the lungs will be expelled in a minute, or about 4114 times their bulk in 24 hours. The quantity of air respired, during the diurnal period, will be 1,152,000 cubic inches, or 666$\frac{2}{3}$ cubic feet.'

With regard to the cause of the first inspiration, the author supposes, with considerable appearance of truth, that when the position of the animal is changed (as it must be) after birth, a considerable pressure is taken off from the thorax and abdomen, the elasticity of the cartilages raises the ribs, and the abdominal viscera descend; by all which means, the capacity of the lungs is enlarged; and the air rushes in spontaneously to supply the void. He thinks that the alternation of inspiration and expiration depends on a certain power which the blood acquires, when it has remained some time in the pulmonary vessels without the access of fresh air, of stimulating the diaphragm, and thus making room, by its contraction, for the external air to rush in; while, on the other hand, when the blood has undergone the necessary change, and the state which caused the contraction of the diaphragm no longer exists, this muscle relaxes, and expiration ensues. This opinion appears to us to be rather hypothetical; and we do not perceive that much is gained by laying aside, in reasoning on this subject, the consideration that respiration is a function under the influence of the will. It is true that, in ordinary circumstances, we are insensible to any uneasy sensation in the means of continuing respiration, and therefore are not intitled to infer that the cause of the alternation of respiration is to avoid such unpleasant feeling: but at the same time it may be remarked, that the limits of ordinary respiration are closely contiguous to those of uneasy sensation; and that from the number of instances of associated motions, which take place before consciousness exists, we cannot altogether set aside the idea that nature has

wisely guarded us against the interruptions of a function necessary to existence, by making the personal feelings of the individual interested in its continuance.

Part II. of this essay treats of the direct effects of respiration; which the author divides into the mechanical effects caused by the dilatation and contraction of the thorax, the change produced on the inspired air, and the alteration effected in the blood itself in its passage through the lungs. With regard to the first point, he is of opinion that, in the usual act of respiration, the blood is transmitted through the lungs with nearly equal facility; and that it is only in extreme cases that the retardation, imagined by many authors to exist, can be supposed to take place. He also thinks that the other effects of respiration on the vascular and lymphatic system have been much over-rated.—The two remaining subjects of discussion relate to the changes which are effected on air that has been inspired, and on the blood which has passed through the lungs. Dr. B.'s summary of the state of our knowlege on the first particular we shall give in his own words:

'1. A quantity of oxygene is consumed in respiration; in ordinary circumstances atmospheric air, which has been once respired, loses nearly ·04 of its bulk of oxygene; in 24 hours a man consumes a quantity which will weigh about 2lbs. 8oz.; somewhat more than 26 cubic feet.

'2. A quantity of carbonic acid is generated by respiration; its volume is less than that of the oxygene absorbed, nearly in the proportion of 37 to 45; the weight of carbonic acid formed in 24 hours is about 3lb.; a volume of about 22 cubic feet.

'3. The whole volume of the air is diminished by respiration; the degree of diminution is not very accurately ascertained, but it may be estimated at about $\frac{1}{80}$ of its bulk.

'4. A quantity of aqueous vapour, the amount of which is still undetermined, is emitted from the lungs.

'5. It is probable that a small portion of azote is absorbed, upon an average about $\frac{1}{160}$ part of the air respired, making in 24 hours about $4\frac{1}{2}$oz. or 4 cubic feet.

'6. From the ascertained proportion in which the oxygene and pure charcoal exist in carbonic acid, it appears that a greater quantity of oxygene is consumed, than is necessary for the formation of the carbonic acid which is produced.'

It is necessarily very difficult to discover the changes which the blood undergoes in its passage through the lungs.—Dr. B. has, however, given a comprehensive view of what has been ascertained or rendered probable on this subject; and of the general inferences we shall make an abstract.

The blood, in its passage through the lungs, emits carbonic acid gas and absorbs oxygen, and is thus converted from a dull

purple to a bright scarlet colour. Dr. B. also thinks that probably a small quantity of azote is absorbed by it. The oxygen is at first loosely combined with the mass of blood, but, during the circulation, it enters into combination with its carbon, and forms with it an oxyd; which, when it is brought back to the lungs, unites with an additional quantity of oxygen, so as to form carbonic acid gas, which is removed by the act of expiration. The capacity of arterial blood for heat is also increased.

The concluding chapter comprehends a general account of the experiments which have been made on the respiration of gases by various philosophers; and a large appendix contains several interesting illustrations and discussions, which could not so properly enter into the body of the essay.

We are sorry that our account of this work has been delayed by accidental circumstances, of a private nature: but the terms in which we now mention it, and the general opinion entertained of its merits, forbid any suspicion that we could willingly treat it with disrespectful neglect.

G.2.

Yell.

ART. XIII. *A brief Examination into the Increase of the Revenue, Commerce, and Navigation of Great Britain*, during the Administration of the Right Honourable William Pitt; with Allusions to some of the Principal Events which occurred in that Period, and a Sketch of Mr. Pitt's Character. By the Right Honourable George Rose, M. P. The Second Edition. 8vo. pp. 109. 5s. Hatchard. 1806.

THE merits of Mr. Pitt, as an able minister of finance, we are very ready to allow; and if any person be ignorant of them, or inclined to question them, let him read the present tract, and his doubts will be effectually removed:—or, if he be not disposed to give implicit credit to the statements of the Right Hon. Author, they may be compared with public documents. The real question respecting Mr. Pitt, however, refers not to his immediate department, but to his extra-official conduct; it is not to the *member* but to the *head* of the cabinet, to its life and soul, that inquiry directs itself: it is the system of foreign policy, to which his financial measures were subservient, that forms the ordeal to which his reputation is to be submitted. To this did he look as the foundation of his fame, and by this must it be determined. That he was most unsuccessful will be denied by none: but was fate unjust to him, or was he wanting in the knowlege and the penetration necessary to discern the symptoms of the times, and in the wisdom requisite to frame measures adapted to them? The consequences of his foreign system were foretold to him with

with a distinctness and a precision that are unparalleled: yet he disdained the counsels that were thus offered to him, and occasioned the author of them to be regarded as the enemy of his country. This is a grievous aggravation of his errors: but his errors were grand like himself, and under their fatal consequences his elevated soul fell a victim, in lamentable expiation of them. On his traduced opponent, his desponding country was then glad to throw herself; and to him she looked for her deliverance, when brought to her lowest state. Let, then, the panegyrists of the late Premier confine their praises to his oratory, to his financial abilities, to his unsullied integrity, and to his high honor: on the topic of the external relations of the country, if they are wise they will be silent.

In the new part of this pamphlet, (the largest portion of which was published in two tracts, in the years 1792 and 1799*) Mr. Rose observes:

'To an upright minister in Great Britain, zealous for the interest and honor of his country, there is no reward of profit, emolument, or patronage, which can be esteemed a compensation for the labours, the privations, the anxieties, or the dangers of his situation: it is in the approbation of his sovereign, and in the suffrage of his countrymen, added to his own conviction of having done every thing to deserve it, that he must look for that reward which is to console him for all the cares and troubles of his station; the opposition of rivals; the misrepresentation of enemies; the desertion or peevishness of friends; and sometimes the mistaken censures of the people. 'Tis the honourable ambition that looks beyond the present time that must create, encourage, and support a virtuous and enlightened statesman;—that must confer on his mind the uprightness and purity that rise above all self-advantage; the courage that guards the state from foreign hostility or internal faction; the firmness that must often resist the wishes, to ensure the safety, of the people.

'This is the legitimate ambition of a statesman; and that Mr. Pitt possessed it, his friends are convinced; but he has been sometimes accused (by those who, although their opposition was active and systematic, yet knew how to honour the man) of a less laudable and less patriotic ambition, that wished "to reign alone," to exclude from the participation of office and of power other men, whose counsels might have assisted him to guide the country amidst its difficulties and embarrassments, or might have contributed to its safety in the hour of its danger. It is however perfectly well known to some of the highest characters in the kingdom, that Mr. Pitt, after the resignation of Mr. Addington, in the summer of 1804, was most anxiously desirous that Lord Grenville and Mr. Fox should form a part of the new administration, and pressed their admission into office in that quarter where only such earnestness could be effectual; conceiving the forming a strong government as important

* See Rev. Vol. xxviii. N. S. p. 471.

to the public welfare, and as calculated to call forth the united talents, as well as the utmost resources of the empire: in which endeavour he persisted till within a few months of his death. I am aware of the delicacy of such a statement, but I am bold in the certainty of its truth. My profound respect for those by whom such averment, if false, might be contradicted, would not suffer me to make it, were it not called for to do justice to that great and virtuous statesman whose unrivalled qualities, both in private and in public life, will ever be in my recollection

"Dum memor ipse mei, dum spiritus hos regit artus."

This statement, we suspect, is much more than the Right Hon. apologist can prove. High as are the channels of information which are accessible to Mr. Rose, the only competent and satisfactory one relating to the present delicate topic is beyond even his reach. The carriage of Lord Eldon was not likely to bear to the Queen's house the advocate for Mr. Fox's admission into office. Is not the counter report, which whispers that the Ex-minister listened to the flattering insinuations of a Northern Viscount that his own mighty arms were perfectly equal to the management of the reins of empire, fully as probable as that which is here retailed? Mr. Rose asserts that 'Mr. Pitt was most anxiously desirous,' that he 'pressed Mr. Fox's *admission* into office with the greatest earnestness:'—but what was the fact? One short audience disposed of the illustrious Fox;—and during this memorable interview, how many minutes of it were employed in representing his claims? How many words did Mr. Pitt employ on a point about which he was so *anxiously desirous*, and which he *pressed* with such *earnestness?* That Mr. Pitt proposed the admission of Mr. Fox into the new cabinet we do not deny, but that he *anxiously desired it*, that he *earnestly pressed* it, we cannot admit, positively as it is asserted by the Right Hon. George Rose. We shall next expect to be told that he was seconded in the recommendation by his friends Lords Melville and Eldon.—That the door of the cabinet was thrown wide open to Lord Grenville, we allow: but he declined the invitation; and the choice which he made between Mr. Pitt and Mr. Fox, at a momentous crisis, ought never to be forgotten by his country, particularly by those who regarded the latter as better qualified than any other man to preside over the foreign interests of the British empire.

The main body of this tract, however, is not less creditable to the author, than to the official co-adjutor and the grateful friend. It is composed in the best style of narrative, and is distinguished by simplicity, perspicuity, and method. Though the name is scarcely mentioned, the object is never out of sight, and is completely attained: the impression made on the mind is

strong; we are conscious of the *præsens Divus*; we feel his power, and we are constrained to do him homage. It is an offering due to the late minister, and is a tribute from friendship which honors the giver and the receiver. We had heard much of the eminence of Mr. Rose as a man of business, and as a judicious director of influence: but, till the first appearance of this publication, we were ignorant of his familiarities with the Muse of Latium; and it was unknown to us that the late indefatigable Secretary of the Treasury was master of the graces of style, and could boast of the accomplishments of the scholar.

Jo.

ART. XIV. *A Short View of the Political State of Great Britain and Ireland, at the Opening of the New Parliament*; with some Remarks on the recent fatal Mortality among Men of splendid Talents, and especially on the irreparable Loss which the Country has sustained in the Death of her ablest Champion, the late lamented Member for Westminster: in an Address to the People of England. By an Independent Freeholder. 8vo. pp. 54. 2s. Ridgway. 1807.

ALTHOUGH the literary claims of this pamphlet are not imposing, and a few prejudices and false notions appear to be afloat in the mind of the writer, which prevent him from seeing some objects in a proper light, we cannot withhold our esteem from the upright intentions, the dispassionate spirit, and the many just sentiments, which his pages display. We shall extend our notice of it, however, in order to animadvert on the popular error, that the stock held by foreigners in our funds ought not to be exempted from taxation, which is mixed with the sensible and liberal views of this writer. We cannot, indeed, enter fully into the subject, since our limits allow not room for the demonstration which would produce irresistible conviction: but we shall submit to the candid reader those presumptions which lie on the superficies of things, and that belong to a genus in the class of proofs which, being readily seized by minds of discernment and penetration, enable men to judge rightly of subjects of which they have very slight knowlege, and often *more* rightly than those who are deeply conversant with them, but who want the same *tact*.

It certainly was not the interest of ministers to allow of this exemption without good cause; and yet three successive financiers, who have each improved on the other in rendering the tax productive, have severally admitted it. We do not recollect that it has been ever urged by the present opposition: but if it has, the topic has not been and probably never will be again

introduced by them. We have, then, the consent of all statesmen, in and out of place, to sanction the exemption. It is also obvious that the bias of ministers must be against it. A minister is as fully aware as any man how much less productive it renders the tax; he is sensible that, in appearance, it favours the foreigner and increases the pressure on the British subject; and its unpopularity he must fully anticipate. What powerful interest does he flatter or gratify by it? What motive can he have for such a regulation, but a conviction of its policy and expediency, in addition to a sense of its justice? If in acting thus the late and present ministers have sinned, they have certainly not willfully transgressed. Their offence must have been a mere error in judgment, which they must have every disposition to renounce on being satisfied of its fallacy: but it is an error into which Mr. Pitt and Mr. Addington and Lord Henry Petty have successively fallen, and which was never imputed to them as such (as far as we recollect) by those who wanted neither ability to discover nor inclination to display their faults. Of what value must be this unanimity among persons who have so many motives to disagree, who see things through such different mediums, and whom political animosity often leads to affect differences when in fact they are of the same mind;—of what value, we say, must consent be regarded, among parties thus circumstanced, on a point of importance, and when popularity is against the unanimity? With all persons who have not given these matters their own attention and consideration, consent of this sort ought to be decisive.—We do not rest the matter on presumption, however, because it does not admit of being fully established by investigation, but we abstain from such investigation because our pages will not admit of it, and because many persons are incapable of following up such an inquiry. A defence of the exemption would form an appropriate chapter under the head of political œconomy. If, among those who doubt, there be any one who is imbued with this science, we invite him to reflect on the natural effects of capital, and on its effects among a people such as we are; and how imperiously the importance of these effects calls on public men to favour its flow into the country. Let him recollect that the investment of so much foreign capital in our funds permits an equal portion of our home-capital to be employed in public improvements and mercantile-speculations; let him calculate the vast advantages which we thus make of this investment; let him consider how beneficial it would be to increase this influx, and how pernicious to diminish it; and let him contemplate the delicate nature of that confidence, which attracts to this country the

money of strangers,—how easily it is paralyzed,—and with what difficulty, when it once departs, it is again established. This foreign deposit is so much money employed in agriculture, manufactures, and commerce; since, if it be withdrawn, the same sum must be diverted from those vivifying channels. We make, then, a handsome profit of this money, which is intrusted to our custody by our neighbours, who rely on our good faith and our honor; and let us be content with our fair and honest gains.

The sentiments in this pamphlet are, in general, as liberal as they are patriotic; and it was from want of attention, we are persuaded, that this writer adopted the erroneous notion which we have been deprecating.—He is a very ardent admirer of the late Mr. Fox; and if he be not just to that statesman's eminent rival, he shews laudable moderation and temper in the language in which he speaks of both:

'We have to deplore the loss of TWO MEN, whose abilities as statesmen are perhaps unrivalled in the annals of mankind. It were an idle waste of words to endeavour to prove, what the whole world acknowledges, that their talents were superior to all panegyric! The violence of party-spirit in regard to these eminent persons hath already nearly evaporated; the clouds of prejudice are already clearing away; the *obstinacy* of the *one* is no longer dignified by the name of PATRIOTISM, nor is the *perseverance* of the *other* any longer stigmatized under the appellation of DISAFFECTION. The merits and the errors of each are already beginning to find their level; and posterity will do justice to both.

'Entirely opposite in their characters, habits, dispositions, and manners, in one respect only they assimilated—each pursued the *same end*, though by different means; each ardently laboured to promote, what he conceived to be the welfare of his country. The *groundless assertions* of the *one*, and the PROPHETIC WARNINGS of the *other*, are now examined by the eye of impartiality—and the natural good sense of the English nation begins at length to perceive, how quickly the most refined subtilties of SOPHISTRY vanished at the approach of TRUTH; and in the bitterness of disappointed ambition to reflect upon the vanity of artificial eloquence, when opposed to the ROUGH AND ARTLESS MAJESTY OF TRUE WISDOM!'

We do not equally praise a composition which this author highly applauds, viz. Mr. Godwin's sketch of the British Demosthenes, which is copied into this tract. Mr. Godwin has undeniably the merit of having happily seized and strongly painted many of the characteristic features of his original; the charms of his private character, his services to liberty, and the attributes of his eloquence, are well conceived by the artist: but the portrait is incomplete, and some of the more striking traits are not even attempted. In vain we seek for the

just delineation of his exquisite taste; of his style so pure, so simple, so fascinating; of the vast and rich furniture of his mind; of that superior discernment in the foreign interests of his country, which dictated salutary and which foretold the mischiefs of unwise councils; of that high estimation in which he was held by enlightened foreigners; and of the vast number of respectable persons whose attachment to him nothing could shake. Why give to another physiognomy any part of the canvas appropriated to *his* portrait; why call up past times; why the parallelism which is on so many accounts to be condemned; sitting down to such a subject, how came the pencil to sketch a groupe?

We suspect that the artist is rather too complimentary to the national character, when, after having traced the excellencies of Mr. Fox, he says, 'he was all over English.' The fair abstract of the English character probably falls short of that of the personage whom Mr. Godwin undertakes to pourtray. In the former, with honor, courage, openness, good sense, kindness, and devotion to liberty, an inordinate nationality is blended, which leads us to hold the rest of the world in too low estimation, to overlook the good qualities of others, and to be blind to our own imperfections. We should indeed be libellers of Mr. Fox if we denied him nationality, since there was every thing in his nature, in his situation, and in his pursuits, that could render the feeling intense: but in him it was more than the mere feeling, it was the feeling purified and elevated, invigorated by study and guided by reflection. His pursuits led to intercourse with foreigners; he sought it, and was capable of maintaining it: for on the acquirement of accomplishments in this department, he had employed the whole force of his great talents. His rare excellencies of this kind attracted only the curious, who had a similar turn: but it is on this ground that his loss must at this crisis be regarded as most afflicting. Let us, however, restrain the pen.—Now that Mr. Fox is no longer among us, we may indeed more freely speak our sentiments of him than ever we did while he was living, because we can declare them without being suspected of those personal motives and that party spirit which the Monthly Review has ever disdained: but our gratitude, our affection, if it be permitted us to use the phrase, must not carry us on to attempt what is beyond our strength and beyond our means. To the arduous and meritorious task, he only is equal, who lived the intimate of the illustrious departed, who was blessed with a portion of the same genius, and who himself witnessed all his public displays; a sketch from such a hand, if such a hand there be, would be crowned with the warmest

warmest acknowlegements of Britons. That the fame of Charles James Fox is not a national object, no man will now be hardy enough to question: but had it required evidence, it would have been furnished by the universal feeling which every where manifested itself, in a distinguished assembly, on occasion of a late most extraordinary attempt to taunt and insult his mighty shade. Jo.

MONTHLY CATALOGUE,

For JANUARY, 1807.

POETRY *and the* DRAMA.

Art. 15. *Calista:* or a Picture of Modern Life. A Poem in three Parts. By Luke Booker, LL. D. 4to. 2s. 6d. stitched. Button.

When the Muse is employed in the cause of virtue, she demands to be received with peculiar respect; especially when she courageously raises her voice in opposing vices and immoralities that are sanctioned by Fashion and the example of the great. We wish, as far as our influence extends, to encourage those writers who, like Dr. Booker, endeavour not so much by satire as by serious expostulation, to resist the torrent of iniquity which is deluging the land; and especially to hold up to the Fair Sex the tremendous consequences which attend their departure from the paths of rectitude. Yet it is almost hopeless to preach to a woman who is hurried round in the vortex of a pleasurable life; for alas, she is not only *dead while she liveth* (as the apostle says) to all the important ends of existence, but she is commonly dead also to shame and reproof. If, however, Dr. B.'s *Calista* should have no effect in reclaiming our fashionable dames, the picture may be of use as a caution to others, and may serve to shew the kind of education which females should receive in order to fit them for the characters of wives and mothers. In this poem, the author describes the virtuous rapture which a mother derives from nursing her own infants, and contrasts this picture with that of a dissipated female, who abandons her children during infancy, and plunges into scenes of fashionable dissipation. The effects of gaming on the moral principle, and on the female character in particular, are next exhibited. Calista loses her honour; advances in delinquency, and elopes with her seducer; they are overtaken by a storm and shipwrecked on a rock; here the husband, who was returning from abroad, accidentally comes to their succour; Calista, on seeing him, plunges into the sea and is drowned; and the husband, in a subsequent encounter, (a conclusion which we do not approve,) falls by the sword of the seducer. On this representation, the Senate is addressed respecting the crime of Adultery, which Dr. B. thinks should be restrained, if all other means fail, by coercion; and he recommends the trial of close solitary confinement for *both* the criminals. We shall

shall offer no remark on his new mode of repressing this growing vice, but we suggest it as our opinion that we should rather consult its prevention by the education and formation of moral habits in our females, than its punishment. If they are encouraged to tread in the paths of vice, it is no wonder that they fall.

Dr. B.'s stanzas are flowing and impressive: but negligencies occasionally present themselves. 'Wide-widowing war' is a heavy alliteration. 'To where' is not grammar, as also may be said of the line

'Then many a bitter pang her heart was made endure.'

We have no such verb as *to statue*, yet, for the grandeur of the effect, we must tolerate 'Statued with horror,' applied to the husband on discovering Calista with her seducer: but Dr. B. might have found a more pleasing name for the adulterer than *Mæchus*, and have helped out his line with something better than 'Mœchus reply made none.'

In the last stanza but one, *Sinai* is made three into syllables,

'In thunders from Judean Sinai.'

These spots, however, will be lost in the general effect. We offer to the reader the following stanzas as a specimen. Having represented the strong affection of savages and even brutes towards their young, the poet proceeds:

'What magic, then, congeals the cordial tide?—
To *more* than brute, can FASHION'S idle lure
Transform CALISTA? draw her feet aside
From wedlock's holy path and pleasure pure?
Pleasures, for which the gentlest dames endure
Pangs, that man's hardier nature would appal!
Yet, in their infant's smile, feel recompence for all.

'Can DISSIPATION'S midnight orgies please,
While in her feverish breast she painful bears
The copious streams which should the thirst appease
Of her untended infant, drown'd in tears?—
But its lamenting sobs she never hears!
Seductive Flattery's tale, and Music's strain,
Warbled by eunuch-tongues, the mother's soul enchain.

'When clos'd the operatic scene, O say,
Along the flambeau'd streets do her swift wheels
Homeward roll on?—Does *then* affection sway
Her milk swol'n bosom?—Eagerness reveals
The darling wishes *that* rack'd bosom feels;
Yet not the recent offspring of her womb,
Long-absent, now to meet,—but Chance's secret doom.

'Lo! pack'd with harpies, round the gaming board
She sits, the victim of their specious wiles;
Her purse with Fortune's shining bounty stor'd;—
Ruin, close hov'ring o'er her, grimly smiles,
And soon of wealth,—perverted wealth, beguiles
The unwary wife. Ah, prostituted name!
Her HONOUR next is pledg'd—and ransom'd by her SHAME!

'Reproaching

'Reproaching morn now blushes in the skies,
And dims the wasted taper's needless ray;
When, guilty, to domestic scenes she hies
And breathes deep curses on the coming day,—
ANGUISH her sole companion by the way.
Arriv'd—does she her famish'd young-one seek?
No: far from its loud plaint she pillows her pale cheek.

'But Sleep his balm oblivious there denies.
Full in her view stalk RUIN's ghastly train;
Before her CONSCIENCE, hideous spectres rise,—
Point to her life, and shew its every stain;
Her husband wrong'd—her reputation slain,—
Her children lost, abandon'd by her care:—
These wring her throbbing heart and gender wild despair.'

Dr. B. declares that he will regard his Muse as amply repaid 'if she one votary saves.' Moy.

Art. 16. *Poetical Amusement on the Journey of Life;* consisting of various Pieces in Verse: serious, theatric, epigrammatic, and miscellaneous. By William Meyler. 8vo. pp. 220. 6s. Boards. Bath, printed by the Author; and sold by Robinson, &c. London. 1806.

We have derived little *amusement* from the first section of these fugitive compositions. A paraphrase of St. Paul's sublime description of charity is the first in the collection; and what rhyming imitation can ever equal the original prose? Mr. Meyler's expansion is cold and lifeless.—The 'Sorrows of a favourite Spaniel' are vented with disgusting coarseness: but the 'Monody on the death of Garrick' possesses some poetical merit, and conveys us, by an easy and natural transition, to the second part, in which the author appears to much greater advantage. In most of his prologues, epilogues, and occasional addresses, which are varied with due discrimination, we discern much ease, and are now and then treated with a neat or witty allusion. We are inclined to particularize the Epilogues delivered by Mr. Jackson, Mr. Brunton, and Mr. Blisset, the apologetical address spoken by Mrs. Didier, and that which is intitled 'Old Crop.'

The epigrammatic specimens are generally well turned: as for example:

'*The Fair Equivoque.*

'As blooming Harriet moved along,
The fairest of the beauteous throng,
The beaux gazed on with admiration,
Avow'd by many an exclamation—
What form! what *naiveté!* what grace!
What roses deck that Grecian face!
"Nay," Dashwood cries, "that bloom's not Harriet's,
'Twas bought at Reynold's, Moore's, or Marriott's;
And though you vow her face untainted,
I swear, *by God*, your beauty's painted."
A wager instantly was laid,
And Ranger sought the lovely maid;

The

The pending bet he soon reveal'd,
Nor e'en the impious oath conceal'd.
Confused—her cheek bore witness true,
By turns the roses came and flew.
"Your bet," she said, "is rudely odd—
But I *am* painted, Sir—*by God.*"

'*The Retort Simple.*

'Cries a buck of a Parson, impatient and hot,
"Into this ragged surplice the Devil has got."
The Clerk, who endeavour'd t' adjust, coax, and pin it,
Cried, *Why, Zur, as you say, the Devil is in it.*"

'*To Sleep, imitated from the Latin* *.

'Emblem of death! come soothing, balmy sleep,
Friend of my pillow! o'er my eyelids creep;
Soft let me slumber, gently breathing, sigh,
Live without life, and without dying die!'

Mr. Meyler apologizes for blending with the *Miscellaneous* effusions several pieces which should have been placed under their proper heads. The Sonnet at page 161, and 'Billy Burrows,' for instance, belong, of right, to the first division; and they are sufficient to convince us that the author, with a little pains, might succeed even in the graver walks of poetry; for both are characterized by tenderness of sentiment and simplicity of diction. The performance, indeed, on the whole, makes such a pleasing *olla podrida*, that it is with much reluctance we notice such imperfect rhymes as *seat* and *gate*, *frame* and *gleam*, *came* and *beam*, *taste* and *feast*, *wake* and *bespeak*, *seen* and *lane*, &c. We cannot, also, recognize the *meritorious worth* of the following lines:

'Celestial charity, generous and kind.'
'Long carried on in but one trader's name.'
'For who so fit as *thee* to, &c.'
'With such a charge for worlds I had not *fell.*'

In works of length and transcendant merit, we are enjoined by high authority to overlook the *paucæ maculæ:* but short compositions, not hastily published, have no claims to similar indulgence. Several of the present juvenile productions, though honoured with myrtle wreaths at Bath-Easton villa, will bear revision; and some might have remained in the author's repositories, without subtracting from the value of the collection: but from the charge of *high crimes and literary misdemeanours*, we willingly absolve Mr. Meyler, and he is hereby absolved accordingly. M

Art 17. *Corruption*, a Satire, with Notes. By Thomas Clio Rickman, &c. &c. 8vo. 2s. 6d. Author, Upper Mary-le-bone Street.

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* *Somne levis! quanquam certissima mortis imago,*
Consortem cupio te tamen esse tori.
Alma quies! optata veni: nam sic sine vitâ
Vivere quam suave est, sic sine morte mori!

Whether

Whether it be a bad or a good symptom, we leave to the decision of our readers, but the fact is that the lynx-eyed observer of the defects of governments and of the faults of men in power is become a character which very few are disposed to caress. The orthodox political faith is that Ministers must be right, that their adherents and satellites cannot be very wrong, and that to expose them to the shafts of satire is a measure truly jacobinical. An acceptable satirist must now choose his game with discretion; he may hold up to derision a fine lady or a Bond-street lounger, if he will be content with "breaking such butterflies upon the wheel:" but he must not venture to charge Corruption on our rulers, nor hint at the existence of "rottenness in the state." Mr. Rickman, therefore, is not a fashionable censor; for he takes liberties with the Great, and tries to persuade us, (though by-the-bye no man who sees his own interest will believe it,) that modern statesmen and senators are capable of the vile obliquity of sacrificing the public good for their own private aggrandizement. Can he think that such heresy as his will be tolerated?

'England! at that dear name my heart's blood warms,
Parent of Arts, and nursery of Arms,
Weeping on recollection tears of blood,
I once remember thee—how fair! how good!
Of every son of liberty the pride,
The fear and envy of the world beside:
But now, alas! how weak—how fall'n—how chang'd—
Thy properties unsafe, thy laws estrang'd!
I view thee, grasping for a moment's breath,
Convuls'd, and struggling in the pangs of death;
Whilst each state quack, unskill'd to heal or cure,
Skins o'er thy wounds to make thy death more sure.

'It is not strange? no, 'tis a thing of course,
A deadly stream from foul *Conruption*'s source;
Which breaking down all bounds in rapid sway,
Devouring rolls, and sweeps the land away:
Vain are the efforts of the patriot few,
With bribes unstain'd, and still to honour true;
In vain the sons of heaven-born freedom strive
To keep expiring liberty alive.' &c. &c.

Granting, however, that Corruption exists to the full extent of the Satirist's ideas, we do not think that he has exposed it with that energy and poetic vigor which we are justified in expecting in poems of this character. He applies the rod with a feeble arm; and many of his couplets are so tame and vapid, that they are more like sing-song than satire: E. G.

'To conjure in his brain the silly whim
Of changefulness of character in him.'

'On principles above them all! plain, clear
Undeviating—strait from year to year.'

'Cunning

'Cunning and superficial, prating ever,
But not discriminating, wise, or clever.'

'Shame on their meanness who such things can do
But yet they are done, nay are common too.'

'Hold, POET, hold! thy rash intemperate satire
And rather say, how shall we make things better.'

A poet who is solicitous to make things better should study to make better verse, in order to give effect to his expostulations. M

Art. 18. *Sacred Dramas:* intended chiefly for young Persons. To which is added an Elegy in Four Parts. By John Collett, Master of the Academy, Evesham, Worcestershire. 12mo. 4s. 6d. Longman and Co.

To the entertainment which the author received from a work of Mrs. H. More, bearing precisely the same title, and published by her in 1802. (see M. R. Vol. lxvii. p. 31.) we are indebted for this undertaking, in which Mr. Collett has endeavoured to increase the list of Sacred Dramas. The gentleman, however, does not presume to contest the palm with the lady; on the contrary, he ingenuously acknowleges that his Dramas are inferior to those already before the public. In one respect, Mr. Collett has exceeded the plan of his fair predecessor, having introduced persons of his own creation to fill out the piece and to sustain the dialogue: but he pleads in excuse that he has 'more occasion for imaginary characters, on account of the paucity of real ones.' How far this apology is strictly admissible, in the present case, is a point on which we shall not venture to decide. Poetic liberties are not allowed to be taken with Sacred Scripture; and it will be said by critics that, if a narrative in the bible includes fewer characters than are necessary for the composition of a Drama, the attempt to dramatize it should be abandoned. We are not sure that to works of this kind, as designed for young persons, it might not be objected that they tend to give to Sacred History an air of fable. A palpable defect consists in the unaccommodating nature of the subject, which rejects embellishments strictly poetical; while the very language, which is appropriated to it, is that which we employ in our devotions.

Mr. Collett's first Drama is intitled *Ehud*, the subject being taken from Judges chap. iii.; the second, *Naboth*, from 1 Kings chap. xxi.; and the third, *Esther*, from the canonical book of Esther only. In the first he has displayed most genius, having indulged in the greatest liberties. He has formed the story of Ehud into an interesting piece; and, employing the usual appendages of Dramatic exhibitions, with the introduction even of a song and chorus in the last scene, he has studied what is called stage effect. The dialogue is tolerably managed: but occasionally the author is very negligent of rhythm, though he talks of his employment 'in measuring syllables;' and his language is sometimes extremely poor.

'And is the spirit of liberty destroyed?'
'And Israel has oftimes done the same.'
'That can with more propriety be raised.'

—— 'he

——————— 'he looks as he
Would utter, Haman, I care not for thee,
This, this I cannot bear.'

'Farewell, my Lord, we will erect the gallows.'

Though we have mentioned Mr. Collett's Song and Chorus in the finale of Ehud, we cannot compliment him on this lyric effusion: it is not like Eastern poetry, but has a bad resemblance to some of the poetry of the West, as the chorus of the warriors, &c. on bringing Ehud victorious into Eglon's Palace will evince:

'Raise your voices! sound your trumpets!
Lo the conq'ring hero see!
Crown him ruler! Crown him! Crown him
He has sav'd from slavery.'

On the whole, however, the characters are well sustained.

The Elegy in *four* parts is in fact a series of Elegies on a brother and three sisters; the first of whom died March 3, 1791, and the last Oct. 7, 1802. In these mournful compositions, the author was no doubt inspired by affection, but not by the Muse; and they should not have travelled beyond his own family. Mo-y.

Art. 19. *Edgar, or Caledonian Feuds:* a Tragedy, performed with universal Applause at the Theatre Royal, Covent Garden. By George Manners, Esq. 8vo. 2s. 6d. Tipper and Richards. 1806.

A rapid succession of incidents, producing the most unexpected and unexampled vicissitudes in the fortunes of the heroes of the piece, constitutes the chief interest of this performance.—In favour of the alleged inexperience of the writer, and the little time allowed him for preparing to meet the public, we are willing to overlook the harshness of his numbers, and the strange liberties which he has taken with the established laws of versification: but the total absence of that elevation of sentiment, and of that just and lively delineation of passion, in which consist the genuine graces of the Tragic Muse, forbids us to flatter Mr. Manners with the prospect of future celebrity beyond the walls of a theatre. Ja. Mans jun.r

LAW.

Art. 20. *Practical Points*, or, Maxims in Conveyancing, drawn from the daily Experience of a very extensive Practice. By a late eminent Conveyancer. To which are added Critical Observations on the various and essential Parts of a Deed, by the late J. Ritson, Esq. 8vo. 5s. Boards. Clarke.

The editor of these tracts represents them as containing 'a brief but instructive selection of maxims, which the student may turn to great advantage by diligent reading, and to a much greater by interleaving his own copy with writing paper, and making it his common place book.' Entertaining such high notions of their importance, he ought, we think, to have bestowed a little attention on their revisal. The passages here strung together might surely have been copied accurately, references made to the works from which they were

were borrowed, and the cases specified which support the doctrine; it was not necessary that it should be made known to the public that the compilers were better lawyers than grammarians. The attempt of Mr. Ritson was well imagined, and, had it been better executed, it would have proved interesting. Jo.

Art. 21. *The Principles and Law of Tithing*, adapted to the Instruction and Convenience not only of Gentlemen of the Profession of the Law, but of all Persons interested in Tithes; illustrated by Reference to the most leading and recent Tithe Cases. By Francis Plowden, Esq., Barrister at Law. 8vo. pp. 627. 16s. Boards. C. and R. Baldwin 1806.

Like the other writings of this learned author, the present volume discovers considerable reading: but, like them, also, it fails in its object, from the want of chasteness in the plan and of finishing in the execution. Politically and economically considered, the subject here treated is one of the nicest and most difficult on which talents and learning can be employed; and the legal view of it is not free from intricacies and embarrassments. Mr. Plowden shews, we conceive, a deficiency of judgment in uniting in one work investigations so widely different in their nature, though relating to the same subject. The politician and the economist feel little interest in the nature of the legal liability, or in a detail of the methods by which that liability is enforced; while the practising lawyer is not much disposed to speculate on the nature of the right, nor to examine its consequences in an economical point of view. Jo.

Art. 22. *Observations on the Rules of Descent*; and on the Point of Law, whether the Brothers of a Purchaser's Paternal Grandmother shall be preferred in the Descent, to the Brother of the paternal Great Grandmother of a Purchaser? in Defence of Mr. Justice Manwood's Position; and in Reply to the Advocates for the Doctrine of Mr. Justice Blackstone. Together with some Reflections on the Subject of our Law's Disallowance of Lineal Ascent. By W. H. Rowe, of Gray's Inn, Esq. Conveyancer. 8vo. pp. 117. 3s. 6d. Boards. Clarke and Sons.

If this question be not without practical interest, it principally claims the attention of the student as forming him to a habit of investigating abstruse legal points. Much of the learning that bears on the matters in discussion admits of more useful application. Jo

Art. 23. *A Vindication of the Commentaries of Sir William Blackstone*, against the Strictures contained in Mr. Sedgwick's "Critical and Miscellaneous Remarks." By William Henry Rowe, of Lincoln's Inn, Esq. 8vo. pp. 246. 7s. Boards. Clarke. 1806.

In our 37th Vol. N.S. p. 103, we announced Mr. Segdwick's Remarks on Blackstone in terms of qualified commendation. While some of them displayed considerable subtilty and acuteness, and several of them were well founded, others were dubious, and some were erroneous; some also were not unimportant, while others were extremely trivial. On the whole, they were too desultory, and too little connected, we think, to call for the notice that is here taken of them. We cannot discover that either legal or miscellaneous knowlege

lege has gained much by these discussions: but Mr. Rowe has in some instances convicted Mr. Sedgwick of a very superficial examination of his authors. Jo.

Art. 24. *A Companion or Supplement to Digest of the Stamp Laws*; being an Analysis of so much of the late Acts, 44 Geo. 3. c. 98. and 45 Geo. 3. c. 28. as relate to the English Duties: shewing at one View, under distinct Heads, the various Stamp Duties now payable, contrasted with the old Duties, and pointing out the Difference or Increase between them, and the particular Laws, Regulations, or Restrictions applying thereto; as also, Instruments positively or constructively exempted. The whole illustrated with practical Annotations. By J. A. Heraud, Law Stationer. 8vo. 5s. Boards. Clarke and Son.

The character of Mr. Heraud's plodding labours is too well known to the public to require any description of them from us. He has here, with his usual care and correctness, analyzed the statutes mentioned in the title page; which we regard as the most oppressive, and the least politic, even in the fiscal division of our legislative enactments. Jo.

Art. 25. *The Practice of the Commissioners, Assessors, Surveyors, Collectors, and other Officers*, under the Authority of the several Acts relating to the Assessed Taxes; including a correct analytical Abridgement of the several Statutes passed in the 43d and 45th Years of the Reign of his present Majesty, relative to the Duties under the Management of the Commissioners for the Affairs of Taxes; with Tables of the Duties, adjudged Cases, explanatory Notes, and original Precedents. The Whole digested and arranged in the Methodical Order and Course in which the Acts are to be carried into Execution. By Thomas Walter Williams, Esq. of the Inner Temple, Barrister at Law. 8vo. pp. 112. 4s. 6d. Boards. Pheney.

The great convenience and utility of a work of this kind are now too generally felt, to require that they should be pointed out by criticism. Mr. Williams's labours, unfortunately for the public, will be acceptable to a much greater extent than it is in our power to recommend them. Jo.

NOVELS.

Art. 26. *Men and Women:* dedicated to Sir James Mackintosh. 3 Vols. 12mo. 13s. 6d. Boards. Longman and Co.

We learn that the author of this novel professes 'to have undertaken to represent *Men and Women*, inhabitants of the earth, and clogged with all its imperfections.' In the characters which he brings forwards, he has certainly exhibited a variety of imperfections; and he has endeavoured to shew the absurdity of some of them, by holding them up to the ridicule of the world. In satirizing a poet without learning, he is too severe, and particularly as he associates the name with that of a living character: however imprudent it may be in a mechanic to devote himself to poetry, yet surely the act is not likely to compel him to become the instrument of an abandoned attorney, and lead him

to attempt murder; here seems to be something like ill-nature, which has a forbidding aspect. Other parts of the work are reprehensible on account of the indelicate ideas which they excite; and a farther objection to this novel, though not of so serious a nature as the former, may affect its popularity, viz. the *learning* which it contains: allusions to and quotations from Greek and Latin authors generally frighten readers of publications of this nature, and often prevent a continued perusal. Moreover, and worst of all, the novel, as the author dreaded, is sometimes dull, and often improbable; and the main tale is broken by too long episodes, which, though connected with it, are disproportionate and tedious. We read with abhorrence the passage in which Julia, with whose character we are interested on account of the general purity of her sentiments and the propriety of her conduct, without any immediate solicitation, deliberately proposes to become the mistress of Carberry, on account of their mutual love, and to suit his convenience. Many parts of the tale, however, are related in an interesting manner, and may afford amusement to those who delight in reading works of this nature. W.R

Art. 27. *Memoirs of M. de Brinboc:* containing some Views of English and Foreign Society. 3 Vols. 12mo. 12s. 6d. sewed. Cadell and Davies.

The hero of these memoirs is a supposed French emigrant, who flies from the savage persecution of his countrymen, first to Berlin, and afterward to London. The recital of his adventures, and of various collateral incidents, is conducted with considerable skill, and manifests a mind that is capable of discriminating and portraying the light and shade of human character. We pursue the fortunes of the principal personages of the tale with undiminished interest; and we easily suffer ourselves to be carried along by a train of events which we can readily fancy to have occurred in real life. To these advantages which the narrative derives from the selection and distribution of the materials, we may add those which naturally flow from an animated and impressive style, from spirited conversations, and from occasional strokes of humour.

The Faculty are unmercifully treated in a part of this performance: but modern philosophers, and the abettors of the doctrine of *perfectibility*, are chiefly the objects of the author's unrelenting satire. The caricature of *Halfax* betrays some coarse buffoonery, which might well be spared; and the abuse of amiable sentiments should have been more carefully distinguished from the sentiments themselves. The progressive melioration of the species is a generous and consoling idea, which we are not willing tamely to renounce, because it has given hab to some absurd and extravagant reveries.

We will not contend that turpitude like that of Chevreville never existed: but we regret that a picture so odious and disgusting should be exhibited in a popular and otherwise entertaining display of life and manners. The delineation of enormous criminality, which is palliated by no amiable quality, nor by any visitation of remorse, has fortunately little connection with the ordinary occurrences of humanity, and can afford neither pleasure nor improvement to the readers of novels. M

Art.

Art. 28. *The Novice of Saint Dominick.* By Miss Owenson, Author of St. Clair 4 Vols. 12mo. 18s. Boards. R. Phillips. 1806.

In the forty-third volume of our New Series, (p. 266.) we gave our willing testimony to the merits of this fair writer; who, as we have been since informed, is the daughter of Mr. Owenson, of the Theatre Royal, Dublin. The present production affords another proof of her intimate acquaintance with the finer feelings of the heart, and of the possession of talents fully adequate to the formation of a tender and attractive tale.

The interest of the narrative improves with its progress; it seldom transgresses the legitimate bounds of probability; it exhibits unity of design, and consistency and appropriation of character; it abounds in trying incidents; and all its tendencies are strictly moral. When the author indulges in description, either direct or indirect, she seldom fails to excel; and as specimens of powerful expression of emotion, we may safely refer to the parting scene between Imogen and the minor Canoness of St. Dominick, and to various interviews which occur in the course of the recital.

Having thus stated our very favourable opinion of her performance, Miss Owenson will excuse us for hinting that it would have lost none of its effect by a little compression; that her heroine is sometimes too much addicted to the contemplation of beautiful scenery, when her thoughts should be otherwise occupied; and that, with her quickness of perception and delicate sense of propriety, she profits somewhat tardily by the lessons of sad experience. The ode to the Butterfly is not destitute of graceful playfulness, but it is too much protracted, and wants finishing. We would also recommend a greater economy of epithets, and more attention to the subordinate accuracies of composition. *Thou* and *you* are often promiscuously applied to the same person; *transmit* is used for *transmute*, and *aqueous* for *aquatic*; the relative is too often suppressed, and is sometimes ambiguous by improper collocation, as in the following notable instance: 'I found I was too weak to allow them to extract the ball, without endangering my life, *which* lay almost within a hair's breadth of a vital part.' Italian, whenever it appears, is printed with extreme negligence; and French names do not experience much better treatment. Thus *Montelimar* is written *Montelemarl; Venaissin, Venaison; Cavaillon, Cavillon; Joachim de Bellay, Rimi de Balleau;* and D'Aubigné is styled the King's *écurie*.—Lastly, Montelimar is not visible from the coast of Provence; and the antiquities of St. Remi are not within an evening's walk of Tarascon. These may appear to be too minute criticisms: but the little inattentions, to which they allude, disfigure the work, and may be easily avoided in the author's future publications.

Another novel from this Lady's pen has lately appeared. Muir.

RELIGIOUS.

Art. 29. *Two Discourses designed to recommend a general Observance of the Lord's Supper,* by T. Drummond. 8vo. pp. 43. 1s. Johnson.

A passage in the preface to these Sermons seems not unworthy of selection for our readers: 'With respect to the numerous friends and adherents to the Established Church, it is generally understood that, comparatively speaking, few of them esteem it an indispensable duty to think conformably to the direction of the Reformers in the reigns of Henry VIII., Elizabeth, or James I. It is no impeachment of the characters of the venerable first advocates of Protestantism, that they retained a few of their early prejudices; study and reflection had, in a great measure, emancipated them from the bondage of papal influence, but many disputable matters remained partially discussed; many ceremonials, from habitual observance, were regarded as unquestionably defensible; if the intelligence diffused at that period, and the spirit of the times, had borne any resemblance to the information and liberality of the present, little doubt can remain that the bond of uniformity would have encircled a far greater number than ever entered within the pale of the Episcopal Church. It may not be an opinion absolutely chimerical, that, were the dignitaries of the Church in the nineteenth century empowered to revise the formula of subscription, the benevolence which the gospel inculcates would be admitted as the most indisputable criterion of Christian faith; whilst those texts of scripture usually quoted in support of any particular hypothesis might furnish subjects of calm investigation; and the different explication of certain passages, no longer exciting pride or bigotry in the human mind, would be no longer regarded as tests of the favour of heaven, or as the signs, tokens, or testimonials of salvation.'

The sermons correspond with these observations, and are intended to weaken the bases of those remnants of prejudice and superstitious attachment which still too evidently prevail in what is characterized as the church-*reformed*. If, it is said, 'the following pages contribute, as they are designed, to dissipate any of those formidable apprehensions which deter the majority of professing Christians from uniting in the celebration of the Lord's Supper,' the design of the writer will be accomplished. A kind of history of the ordinance and its corruptions is here given, for a consideration of which we must refer the reader to the pamphlet itself; and if he does not entirely concur with the sentiments here expressed, he will no doubt perceive that Christians of different denominations have formed, and do form, mistaken notions concerning this institution, as well as other topics which the Gospel leads them to regard.

Art. 30. *Sermons by Sir Henry Moncrieff Welwood, Bart., D.D. & F.R.S. Edinburgh*, one of the Ministers of St. Cuthbert's, Edinburgh, &c. 8vo. pp. 480. 8s. 6d. Boards. Longman and Co.

This volume consists of fourteen Discourses, not all of equal value, in our view, but some of them well deserving of being in this manner communicated for general perusal. In the preface, the author remarks, that the subjects, to which they solicit the attention of the public, cannot be new; and at this period of the Christian church, even novelty of illustration is scarcely to be expected: but it is with justice added, that the topics which they generally discuss are of perpetual

petual importance to mankind, and involve their most permanent interests;—and, moreover, that, 'though the truths of religion are always the same, the manners of the world, and the characters of men, to which they ought to be applied, are subject to perpetual variation.' In this manner, our reverend Baronet pleads for sermon making without end.—With respect to the Discourses here collected into a volume, he observes that they are chiefly addressed to the congregation for which they were originally prepared, to which he officiated thirty years; and he allows himself to believe that among them they will neither be useless nor unacceptable. The seven which present themselves first to the reader appear to form the best part of the volume: they proceed from the heart of the writer, are pious and impressive, calculated to reach both the mind and conscience.

We shall not analize the contents of this volume, but allow the Rev. Baronet to explain his own intention, when he says; 'With regard to the subjects here illustrated, the author has only to add, that it has been his chief object, to represent the doctrines and the duties of Christianity as inseparably united, in the faith and practice of those who embrace it. Practical religion is of much more importance than the solution of difficult questions; and the sanctification and salvation of those who profess the gospel, than the soundest opinions.'—In this sentiment we heartily concur. Hi.

Art. 31. *Sermons preached to a Country Congregation:* to which are added a few Hints for Sermons; intended chiefly for the Use of the younger Clergy; by the late William Gilpin, M.A., Prebendary of Salisbury, and Vicar of Boldre, in New-Forest. Vol. IV.* 8vo. pp. 423. 7s. 6d. Boards. Cadell and Davies.

The estimation in which we held Mr. Gilpin has always inclined us to speak handsomely of the productions of his pen; while at the same time, the publications themselves, though not faultless or complete, sufficiently merited respectful notice. The additional volume before us displays a farther claim as being posthumous, though intended by the author for the press, and corrected by his hand;—and also as being destined, by any profits which it may produce, to contribute to the support of a school which was benevolently established by himself at Boldre. Twenty-five Sermons are here offered to us, followed by twenty-three *Hints* for Sermons. Of the discourses, the first two cannot be supposed entirely to correspond with the professed design of the collection, because they were preached at visitations: but they are sensible, instructive, and useful, though more directly suited to an audience superior to common *country congregations*.

When the reader reaches No. 16, in this volume, he perceives an alteration in the plan of its contents: this discourse and the eight which follow have the same text, John v. 39. *Search the scriptures*, &c. and are accompanied by an advertisement, stating that 'the following sermons are presented to the public merely as a specimen of a mode of preaching, which, it is thought, may be useful to a country congregation: the scriptures will be read with more pleasure, the more each little difficulty, which now and then stops an unlearned reader, is removed.

* See M. Rev. Vol. xiii. N. S. p. 313.

moved.—This mode of preaching might be carried still farther. The Sunday-lessons, from the Old Testament, are not all perhaps, selected with equal judgment Many of them contain difficulties which want explanation. If these lessons, as they occur, were now and then explained in the following sermon, it might have its use among the common people.'—After some remarks relative to the perusal of the scriptures, several chapters of St. Matthew's gospel are brought under review; and an attempt is made to illustrate their contents, and to lessen the intricacy which attends some passages.—No. 25, which may be regarded as a sequel, from *John* vi. 68, is very sensible, and calculated to instruct and improve the hearer or the reader. Indeed, a similar account may be given in general of the volume; although some parts are, we think, too slightly and hastily performed.

We come now to the *Hints*, which occupy upwards of sixty pages of the volume, with great propriety and advantage. We find here much to approve and commend; and, had we room, we should be inclined to insert some specimens of the writer's thoughts and manner.—One, however, must suffice, from No. 8; which, wandering perhaps from its motto, 1 *Pet.* iv. 8. proceeds to enumerate some instances in which men endeavour and hope to cover their offences:

'Some men (says the preacher,) will ask, what almsgiving to the poor will do for them? They are willing to cover their sins by great bounty in this way; but these traders must be informed, that as far as themselves are concerned, they might as well keep their alms in their pockets. *Theirs* is just the old popish practice of *indulgencies:* in both cases, money is paid for a liberty to commit sin.—In the same manner, others endeavour to cover their sins with what they call their virtues: -Their honesty, their temperance, their veracity, or some other virtue which they think they possess, they set in opposition to some favourite sins; and hope under such cover to escape But these men must not be surprised to hear, that virtues arising from such motives are no virtues at all; and instead of atoning for sins, are in fact themselves only sins in disguise —Their circumstances and situation in life are with many considered as making a good cover for sin. While we live in the world, they cry, we must in some degree follow the ways of the world. The ways of the world are not always consonant with strict duty; but we must now and then temporize, or we are nothing.—But, perhaps, our situation in life is not so commonly seductive as we are apt to suppose. No honest profession has, I believe, any thing in it opposite to the duties of religion. If, however, we have unhappily chosen a profession which avowedly leads us into sin, we have our option; we may take either the broad or narrow way; and serve either God or mammon.'

To these *Hints*, which may be profitably studied by Divines, particularly the junior part, is immediately joined an *Analysis of St. Paul's Epistle to the Romans*, well worthy of a careful perusal, and an *Examination of Illustrations used by St. Paul in his Epistles.*

MEDICAL, &c.

Art. 32. *Cow-pox Inoculation no Security against Small-pox Infection*, with above 500 Proofs of Failure. By William Rowley, M. D. &c. &c. 3d Edit. 8vo. 3s. Harris, &c 1806.

As the subject of Cow-pox still continues to occupy a large share of the attention of the medical world, many treatises respecting it have lately issued from the press, some vehemently opposing the practice, and others zealously contending in its favour. In order that our readers may be able to form a just opinion respecting the state of the controversy, we shall first notice the works of those authors who are adverse to vaccination, and afterward examine the arguments that have been employed to repel the objections.

We begin with Dr. Rowley's publication; to which we give the precedence, not from any idea of its superior merit, but because we believe that it has been the most widely circulated, and has probably, on the whole, had the most effect in counteracting the progress of the vaccine inoculation. In remarking on a production of this kind, there are two points to which the attention must be directed; we are to have respect both to the strength of the arguments employed, and to the manner in which they are set forth. Dr. Rowley sets out as a most violent partizan, and continues to support his cause in an unparalleled strain of declamatory virulence. Although occasionally some symptoms of candor make their appearance, the general strain of the pamphlet is marked by a degree of illiberality which no cause can justify, and which irresistibly leads the mind to doubt the force of reasoning that requires the aid of such weapons. He repeatedly charges the friends of vaccination with the most gross and criminal transactions; he accuses them of giving false accounts of the success of their practice, and even of bribing their patients to conceal the truth; and he proceeds on the supposition that the greatest part of them persevere in supporting and recommending the cow-pox, although they are well aware of its inefficiency. This conduct on the part of Dr. R. is so directly contrary to that spirit which ought to guide philosophical discussions, and which can alone enable us to arrive at the truth, that it cannot be sufficiently reprobated.

The arguments here employed are buried under such a heap of declamation, that it is with some difficulty that we are able to recognize them; they may, however, be reduced to the following heads. The cow-pox was unnecessary, because the variolous inoculation completely secured the patient, and was never fatal. The cow-pox has its origin 'from the ulcerous, stinking, horrid disorder, called grease in horses,' and must therefore itself necessarily produce an equally disgusting disorder. The cow-pox is not a permanent security against the small-pox. The attempt to eradicate the small-pox is absurd, or even impious; and, lastly, the cow pox is followed by the most unpleasant effects, such as foul ulcers, incurable eruptions, &c.—Our readers, who have attended to the state of the controversy, will at once be able to appreciate the weight of Dr. Rowley's arguments. They chiefly resolve themselves into discussions concerning matters of fact; and notwithstanding the very positive

and dogmatical manner in which they are stated, it is well known that they are contradictory to the experience of those practitioners whose opinion is, on every account, the most intitled to credit.—Since the publication of this treatise, Dr. Rowley has been called from this mortal scene of contest, doubt, and difficulty.

Art. 33. *Serious Reasons for uniformly objecting to the Practice of Vaccination:* in Answer to the Report of the Jennerian Society, &c. By John Birch, Surgeon Extraordinary to the Prince of Wales, and to St. Thomas's Hospital. 8vo. 3s. 6d. Callow, &c. 1806.

On many accounts, the publication of Mr. Birch is more intitled to respect than that of Dr. Rowley. Whatever we may think of the force of his arguments, he at least treats a serious subject in a serious manner; and his pamphlet is free from vulgar scurrility.

Mr. Birch was one of those whose evidence before the House of Commons was unfavourable to vaccination; a circumstance for which he assumes to himself great credit:—but, on referring to the examination itself, we are not disposed to regard it as a subject of any particular exultation; since Mr. Birch had at that time never practised the vaccine inoculation; and his answers betray rather an indifference to the subject, or an ignorance of it, than a spirit of patient and deliberate investigation.

Although we have admitted that the treatise before us displays a less objectionable temper of mind than some other publications of the opposers of vaccination, we cannot commend the argumentative part of it. The author takes it for granted, as a fact which requires no farther proof, that small-pox has frequently recurred after vaccination; that in many instances the local affection of the arm, excited by the insertion of the vaccine virus, has produced fatal consequences; and that the vaccine disease has given rise to a train of new and distressing complaints, which have harrassed the patients for a long time after the operation. These points are rather assumed, as having been universally admitted, than introduced with that attention to minute detail which is requisite in a discussion of this kind. Were these assertions previously demonstrated, no doubt of the validity of Mr. Birch's conclusions against the cow-pox could remain: but, stated as they are at present, they make no impression on the body of evidence which is adduced on the other side of the question.—The only argument employed by Mr. Birch against vaccination, which can be considered as in any respect new, is of so extraordinary a nature, that it is necessary to state it in the words of the author: 'When such pains are taken to magnify the numbers that fall victims to small-pox, ... why is it not remembered, that in the populous parts of the metropolis, where the abundance of children exceed the means of providing food and raiment for them, this pestilential disease is considered as a merciful provision on the part of Providence, to lessen the burden of a poor man's family?"

To Mr. Birch's publication, is subjoined a small treatise by Mr. Rogers, who appears to have been the pupil of the former gentleman, and who embraces the same side of the question, writes much in the same style, and proceeds on the same principles. The positions unfavourable to vaccination are supported by a reference to facts,

facts, which are loosely or imperfectly detailed; while many circumstances, essential to the determination of the argument, are overlooked or disregarded. Bos.

Art. 34. *A Dissertation on the Failure and Mischiefs of the Disease called the Cow-pox;* in which the principal Arguments in favour of Vaccination are examined and confuted. By George Lipscomb, Surgeon. 8vo. 1s. Robinson.

Mr. Lipscomb is a decided and zealous opposer of the practice of vaccination; and he has fallen into the error, which unfortunately has been sanctioned by some of those who adopt his view of the subject, of supporting his cause more by declamation and humor, than by sober argument and patient investigation. He sets out with professions of candour and moderation, disclaims all personalities, and resolves to employ no other weapons than those of reason: but his good resolutions soon fail him, and he gradually falls into a strain which would assimilate with the pages of Dr. Rowley himself.

It appears that Mr. L. was one among those who uniformly opposed the introduction of the vaccine inoculation, from the time at which it was first recommended. He could not reconcile himself to the supposed origin of the disease; and he conceived it impossible that so slight an affection could permanently secure the constitution. His grand objections, however, depend on the degree of uncertainty which still prevails concerning some particular points, even among the warmest advocates for the cow pox. They have differed about its origin, about the occurrence of eruptions, and about the possibility of its being received more than once by the same subject; whence he infers that our knowlege respecting it is not sufficient to countenance the appeals that have been made in its favour. The recurrence of small-pox after vaccination, and the production of disgusting and loathsome diseases, he considers as facts so well established as to require no farther proof. He does not, therefore, condescend to state particular cases, but deems it sufficient to appeal in general terms to the body of evidence already before the public. Do

Art. 35. *The Vaccine Contest;* or, "mild Humanity, Reason, Religion, and Truth, against fierce, unfeeling Ferocity, overbearing Insolence, mortified Pride, false Faith, and Desperation;" being an exact Outline of the Arguments and interesting Facts, adduced by the principal Combatants on both Sides, respecting Cow-pox Inoculation; &c. &c. By William Blair, M. A. Surgeon of the Lock Hospital and Asylum, &c. &c. 8vo. 2s. 6d. Murray. 1806.

This work is an answer to the publication of Dr. Rowley; our opinion of which we have just expressed without reserve. It is not easy to decide on the best method of answering such a performance; its numerous misrepresentations require patient and careful investigation; while its popular and declamatory style ought, if possible, to be opposed by something which would equally impress the minds of those who are influenced more by feeling than by the calm deductions of reason. Mr. Blair has chiefly directed his attention to the latter

latter object; and in order most completely to expose the publication of his opponent, he has disposed his pamphlet in the form of a dialogue, introducing Dr. Rowley under the name of Bragwell as one of the interlocutors, and forming his part of the discourse almost entirely of quotations from his own book: the other speakers being a clergyman, who is supposed to have waited on Dr. Rowley for the purpose of asking his opinion on the merits of vaccination, and a surgeon, who comes in towards the conclusion of the debate, and replies to the arguments used by the doctor; leaving the clergyman fully satisfied as to the security and safety of the cow-pox.

Mr. Blair particularly endeavours to point out the misrepresentations of his opponent, and the weak foundation on which his facts are stated. Dr. Rowley adduced 504 cases, in which he positively asserts that the small-pox had occurred after vaccination: but, on examining this list, it is found that in 127 of them, the names or places of abode are wanting; and in 238, it is not mentioned by whom they were vaccinated, or indeed whether they ever had the disease at all. In 145 cases, also, it may be inferred that the patients had been exposed to the small-pox infection, previously to the vaccination having been performed; and it appears that, in these instances, no proof is given that the constitutional or local symptoms were manifested before the exposure to the variolous contagion. It is evident that Dr. Rowley has confounded mere inoculation with actual vaccination. From these observations, our readers will be able to appreciate the value of the doctor's cases; and they will probably agree with us in thinking, that it is unnecessary to pay any farther attention either to his facts or to his arguments.

In the latter part of this pamphlet, we have some interesting information respecting the effects produced by vaccination in the city of Vienna; and we find that the diminution of deaths from the small-pox has been beyond the most sanguine expectations. The following table exhibits the result of five years:

A. D.	Total Deaths.	By Small-pox.
1800,	— 14,600	— 835
1801,	— 15,181	— 164
1802,	— 14,522	— 61
1803,	— 14,583	— 27
1804,	— 14,035	— 2

It is painful to observe, as a contrast to this statement, that in our own metropolis "not less than 950 deaths from the small-pox occurred during the last three months of 1805." We think that the Jennerian Society is justified in attributing this circumstance "to the contagion of the small-pox, disseminated by the means of the renewed and greatly increased practice of inoculation for this dreadful disease;" and we do not hesitate to ascribe a part at least of this evil to the mischievous publications of Dr. Rowley and his coadjutors.

In our next number, we shall resume the consideration of this subject, by noticing other publications on this controversy.

EDUCATION, &c.

Art. 36. *Tangible Arithmetic*; or, the Art of Numbering made easy, by Means of an Arithmetical Toy, which will express any Number up to 16, 666, 665; and with which, by moving a few Balls, a great Variety of Operations in Arithmetic may be performed. Intended to assist Mothers and Teachers in the Instruction of Children. By William Frend, Esq. Second Edition. 12mo. 7s. 6d. Mawman. 1806.

We have usually been, but not from intention, very late in noticing the ingenious and useful productions of this author. The present little tract deserves, from its intrinsic worth, to have had an earlier notice: but we now recommend it strenuously to those persons for whom, according to the title page, it was chiefly intended. It contains many useful suggestions and clever artifices of instruction; and the toy, as it is called, is a simple and ingenious machine of computation. It rarely happens that a person of Mr. Frend's accomplishments and attainments descends to the instruction of children; and when such an event occurs, it becomes the duty of parents to avail themselves of the advantage thus held out to them. R.W.

Art. 37. *Exempla Erasmiana*; or, English examples to be turned into Latin, according to the Order of the Rules in a 'Compendium of the Latin Syntax by Erasmus;' to which are added a few English Idiomatical Expressions, by B. D. Free, A.M. 12mo. pp. 188. Robinson.

This production, it is said, is intended for beginners, and with that view the examples are made not only few in number, but concise in themselves. It appears to us, however, that the exemplifications and the rules are sufficiently numerous, and the Latin words abounding. However this may be, the author ludicrously estimates both his own ability and the subject on which it is employed, when, having expressed a hope of an indulgent reception, he adds that, should his tract be introduced into schools, and obtain their patronage, he shall exclaim with Horace, "*Exegi monumentum ære perennius*." Hi.

Art. 38. *Fenelon's Treatise on the Education of Daughters*, translated from the French, and adapted to English Readers, with an original Chapter on Religious Studies. By the Rev. T. F. Dibdin, B.A. F.R.S. 8vo. pp. 240. 8s Boards. Longman and Co.

It would be almost superfluous, at this period, to undertake an examination of this valuable treatise, with which the illustrious Fenelon opened his literary career. Shortly after its first appearance, he was appointed, without solicitation, to the important office of preceptor to the French princes, which laid the foundation of his splendid ecclesiastical preferment. The opinion thus unequivocally and honorably expressed by the court of France has received the fullest sanction from posterity: and though more recent publications have contributed to diminish the relative value of Fenelon's work, it will still continue to be read with advantage and delight.

The present translation is evidently the hasty production of a person to whom the language of the original is by no means familiar; and the substituted chapter on religious duties offers little that is new,

and

and still less that is objectionable.—The volume is ornamented with an interesting frontispiece, and the typography does great credit to the Cheltenham press. Ja.M

Art. 39. *Fables, antient and modern,* adapted for the Use of Children from three to eight Years of Age. By Edward Baldwin, Esq. With Copper Plates. 2 Vols. 12mo. 8s. Boards. Hodgkins.

In the execution as well as the design of this work, the author is intitled to considerable praise. The usefulness of Fables in enforcing the precepts of morality, and in explaining maxims for the conduct of life, has been acknowleged in all ages; to bring down, therefore, this method of teaching wisdom to the comprehension of young children is a praise-worthy undertaking. The adaptation of the Fables, which are here used, consists in changing the style and language to such as will be proper in the first stages of childhood, in relating the subjects in such a manner as will engage the attention of young minds, and in explaining the several particulars so as not only to improve the mind with knowlege, but also to engage the affections on the side of virtue. Mr. Baldwin professes that he intended to make the publication a compendium of the most familiar points of natural history, and the knowlege of life, without being subjected to the discouraging arrangements of a book of science; and to be instrumental in forming the mind of the learner to habits of meditation and reflection. The intention was very laudable, and the execution of the design proves how well it has been fulfilled. W.

Art. 40. *An Introduction to Geography,* intended chiefly for the Use of Schools: including a short Account of the Solar System, and the Use of the Terrestrial Globe; with some Remarks on the Pronunciation of the Names of Foreign Countries, &c. By Isaac Payne. 12mo. 2s. 6d. Boards. Phillips and Fardon. 1806.

Mr. Payne states his object, in the present Introduction, to have been to explain in a clear and concise manner the most useful geographical terms, and to give a short description of the different countries of the world. This description is intended to embrace the boundaries, extent, chief towns, rivers, lakes, mountains, and finally the divisions of each country. He observes that, as the elements of astronomy are connected with geography, it is necessary that the learner should be made acquainted with the true figure of the earth, together with its diurnal and annual motions; as well as be furnished with a slight insight into the planetary system in general. For this reason, in the concluding part of the work, he has given a short account of the planetary system, and has inserted some useful problems on the terrestrial globe.

A few typographical errors disfigure this useful little work; and some of the late geographical arrangements have been overlooked. What will in future belong to Prussia it is not for us to guess, but it was well known that Neuchatel, which is here mentioned as subject to that kingdom, had been for some time severed from it by the heavy hand of France: but mistakes of this kind in the present day are scarcely a reproach. Jo.

Art.

Art. 41. *The Sunday School Miscellany*, Vol. I. 12mo. Boards. Williams and Smith.

Our next generation, both of the rich and of the poor, ought to be very good and very pious; for numerous efforts are made to imbue their tender minds with religious principles. This compilation, designed for the use of Sunday Schools, is well intended; but it promises to be too prolix. Twelve numbers constitute the present volume, including the history of a Sunday School, Dialogues, Anecdotes, and Juvenile Hymns. In the second volume, an abridgment of *Pilgrim's Progress* is promised. Let the compiler recollect that, in Sunday School education, knowlege must be "snatched, not taken;" and therefore that brevity should be consulted. Mo-y.

Art. 42. *Alfred and Galba*; or, the History of two Brothers. By J. Campbell. Small 8vo. pp. 175. 2s. Williams and Smith.

The principal object of this tale seems to be to instil into the minds of young persons those rigid religious principles which are usually termed methodistic; and a secondary motive, to give the reader an unfavourable opinion of the doctrine and practice of the church of Rome. Of the mode of composition, we cannot in any way approve; whatever methods may be taken to speak favourably of one religious mode of thinking, and unfavourably of another, the present is very improper; temperate discussion, and not partial colouring, is the only legitimate method. Abating, however, its religious cast in both sentiment and language, the tale is well told; and from the apt manner in which some of the elements of general knowlege are introduced, it may be useful to young people. W.Re-s.

Art. 43. *Tales for Children*, in a Familiar Style; by Maria Joseph Crabb. 8vo. pp. 188. 2s. 6d. half bound. Darton and Harvey.

Simple and entertaining tales are here conveyed in a familiar and appropriate style; and their tendency is to promote the moral improvement of the reader. The general merit of the publication, therefore, renders it worthy of a place in the Nursery Book-case. D.o

MISCELLANEOUS.

Art. 44. *The Rights of Stock Brokers defended against the Attacks of the City of London*, or Arguments to shew that Persons, buying or selling Stock *only* by Commisssion, do not come within the meaning of the Word Broker, mentioned in the 6 Anne, c. 16. To which is added a Statement of the Proceedings on this Subject in the Court of Requests. By Francis Bailey, of the Stock-Exchange. 8vo. pp. 46. Richardsons. 1806.

We have here an elaborate account of the legislative provisions which respect brokers, accompanied with able comments. In the judgment of this writer, the several statutes warrant the following conclusions. '1°. That prior to the year 1697, the office and employment of a broker was defined by Act of Parliament, and well understood to be *a person negotiating between merchants and tradesmen respecting their goods, wares, and merchandize and bills of exchange*. 2°. That on the passing of the act of 1697, a new species of trade was engrafted on the former office and employment of a broker, and which consisted

consisted in *buying and selling Exchequer bills and tallies, Bank of England bills and notes, and the stock of any company incorporated by Act of Parliament or Letters Patent.* 3°. That on the expiration of the above act in 1707, this new employment of the broker ceased and determined; and his trade was, in consequence thereof, reduced to its ancient limits. 4°. That in passing the 6th Anne c. 16, the legislature intended to include under the word broker, such as are now commonly called Exchange brokers. 5°. That stock brokers could not be intended by the act, since there was no funded debt at the time whereby they could gain a livelihood. 6°. That neither the 10th Anne, c. 19. s. 121, nor 7 Geo. II. c. 8. s. 9. have altered the law upon this subject, since it is plainly implied therein that *other* persons, besides brokers, may legally buy and sell stock, and that their evidence may be admitted in a Court of Justice. 7°. That the 3 Geo. II. c. 31 still preserves the ancient idea of a broker, and defines him as in the act of James I. in 1604, to be a *person negotiating between merchants and tradesmen respecting their goods and bills of exchange.* 8°. And lastly, that the attempt of the city to impose this tax, or to levy the fine on any other persons than those exercising the ancient trade of a broker, is oppressive and unjust, and consequently ought to be opposed.'

Against these conclusions, the decision in the case of Janssen and Green militates, which is reported in IV Burrow, p. 2103. The Judges of the Court of King's Bench there held, that the parliamentary sense of the term *broker* is to be collected from Sir John Bernard's act, 7 Geo. II. c. 8. s. 9.: but it is contended by Mr. Bailey in opposition to what has been ruled in this case, that the 7 Geo. II. recognizes *other* persons than brokers selling stock by commission; and also that the funds, in which brokers now negotiate contracts, did not exist at the time at which the act passed. The answer of lawyers to this advocate of the brokers probably would be, that the case of the parties is within the mischief which the statute was intended to remedy. Jo.

Art. 45. *The Miseries of Human Life;* or the Groans of Samuel Sensitive and Timothy Testy, with a few supplementary Sighs from Mrs. Testy. In Twelve Dialogues. 4th Edit. 12mo. 8s. boards. Miller.

Art. 46. *More Misseries!!* addressed to the morbid, the melancholy, and the irritable. By Sir Fretful Murmur, Knt. 12mo. 5s. boards. Matthews and Leigh.

Among the curious inventions of the present æra, we are now to reckon the manufacture of *amusement* out of our *miseries*; and this fashion seems to *take*, since there is already a competition in the market. Collections of miseries *to be laughed at* are here arranged in a great mass:—large enough, indeed, to create real distress; and, truly, in looking over these *precious* articles, we have had the misfortune to find but few that were exactly adapted to their purpose. In consequence, the general effect was rather sombrous than enlivening; and to vent our disappointment, we added the following to this magazine of miseries:

" Reading a book with the expectation of being convulsed with laughter,

laughter, and having the risible muscles preserved perfect sinecures."

We will not assert that these witty exhibitors of *miseries* have shewn no sport, by making *game* of what is not generally considered as game, but they have not kept on the true scent. In this ludicrous hunt, we are continually thrown out, and stumble over miseries *not to be laughed at.* The humorous miseries are a distinct class; and their exhibition requires much art and management. They will not bear to be strung like onions on a rope, nor to be shaken together, like large and small potatoes in a sack.

In the first of these publications, a ready and humorous application of classical reading often occurs in the quotations: though here the wit too often centres in a pun.

Art. 47. *Effusions of Love, from Chatelar to Mary Queen of Scotland.* Translated from a Gallic Manuscript in the Scotch College at Paris. Interspersed with Songs, Sonnets, and Notes explanatory, by the Translator. 12mo. pp. 157. 5s. Boards. Chapple.

If apostrophes and inversions, and points of admiration and interrogation, and broken sentences, and a profusion of asterisks, constituted the essential ingredients in the language of passion, these fragments would possess no common merit:—but something more is necessary, at least to touch the hearts of grey haired critics, who sicken at the sight of every flimsy and high flown effusion.

The poetical scraps are in a style more simple and subdued; and stanzas like the following are highly welcomed amid the contorsions and agonies of prose:

'*The Picture of my Queen.*

'Ah, wou'dst thou see the azure sky,
And feast upon the blooming rose,
Ethereal blue is Mary's eye,
The damask tinge her cheeks disclose.

'Wou'dst thou behold the lily dress'd,
And view each graceful wave display'd,
Gaze on her gently heaving breast,
And see her locks in gold array'd.

'Or wou'dst thou hear the bird of night,
Whose notes melodious fill the grove,
'Tis Mary's song that yields delight,
So peerless is the queen of love.'

The same picture in prose, in a subsequent passage, we conceive to be not less reprehensible in a moral point of view than the publication of those prints which are, from time to time, proscribed by the agents of a salutary police. As we glory in the liberty of the press, so we feel indignant at every attempt to prostitute such an invaluable blessing. If the editor should *favour* us with the still unpublished transcripts relative to *David Rizzio*, to which he alludes, we would seriously exhort him to insert nothing that can excite the warm imaginations of the young, or alarm the delicacies of chastity and virtue.

CORRE-

CORRESPONDENCE.

In our last Number, p. 429. we took notice of a pamphlet on the use of Mercury, by Dr. Philip Wilson, of Worcester, and found ourselves obliged to speak of it in terms that were not very favorable. We have since received a Letter from Dr W. in which he generally admits the propriety of our animadversions, but wishes to state to the public some circumstances in explanation. We therefore make the following extract from his letter:

'Excuse my addressing you in consequence of the severe, though I must confess in a great degree just censure passed by you on my observations on the use and abuse of Mercury. The truth is, they were not written either for the eye of the Physician or the Critic, but intended as an address to the unlettered part of the public of this neighbourhood, with a view to do away their prejudices with respect to this medicine, which often opposed an insuperable obstacle to its employment. With respect to what is said of its internal use, I was anxious, as far as truth would permit, to yield to their prejudices, that I might not by attempting too much, wholly fail of obtaining my object. It appeared to me that should a person acquainted with medicine read these observations, the following sentence would sufficiently qualify this part of them. "There are some cases where powerful means are required to rouse the bowels to action, or a strong stimulus applied to their enhaling vessels is beneficial." How many cases this sentence includes, you are aware. I feel much hurt, and indeed ashamed, that these observations should be considered as a serious treatise on the use and abuse of mercury. I thought the circumstances of their being addressed to the public, and the style in which they are written, would have secured me against this; although it now appears to me that I should have taken some farther precautions.'

On this exculpation, we shall only say *Valeat quantum valere potest.*

L. C. K. is received: but we have not yet had time to look into the tract in question; nor do we perceive that we can with propriety interfere in a question of a local nature, on which we have no means of forming a just and decisive opinion.

We shall very soon be able to gratify the wishes of X. Y. Z.

☞ In the last No. p. 387, the price of Art. IX. should be 1l. 11s. 6d. P. 397, l. 16, for '*it*,' read *d*. P. 431, l. 16, from bottom, for '*mined*,' read *ruined*.

*** The APPENDIX to Vol. LI. N. S. of the MONTHLY REVIEW is published with this Number, and contains a variety of articles in FOREIGN LITERATURE, with the *General Title, Table of Contents*, and *Index*, for that Volume.

Errors, pp. 4, 18, 43, 46, 63, 64, 73, 90, 112.